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THE PRINCETON SEMINARIAN

A Student Voice of The Christian Church

PRINCETON, NEW JERSEY

OCTOBER 25, 1950

VOL. 1 NO. 1

SNACK BAR POSSIBLE REALITY

The much talked of Snack Bar is at present more than just talk, it was revealed during a meeting of the Student Council Social Committee last Thursday night. Details of a plan of operation are being worked out for presentation to the administration of the Seminary. The basement of Stuart Hall is the proposed location of the "mid-night crossroads" of the campus.

Jim Armstrong has been asked to get details concerning the internal financial possibilities.

Meantime, there is a Coca-Cola machine in the Stuart Basement for immediate use which is receiving many nickles.

The committee, comprised of Jane Molden, Thomas Jackson, Fred Schutz, Donald Hawthorne, and William Vogel, the chairman, also settled the details of the social events of the year, and the rotation and exchange between Tennent Hall and the clubs.

On the first Tuesday of every month six members of the three clubs will exchange with 18 members of Tennent Hall for the evening meal.

Each club will have the opportunity of holding a social event with the young ladies of Tennent Hall throughout the year.

COLMAN WINS JUNIOR STEERING WHEEL

The members of the class of '53 mustered forces together in Stuart Hall on Thursday afternoon and elected George Colman as their president.

Wallace Carver took the vice-presidency. Jean Brownson was elected secretary; William Moore, Treasurer.

The election was marked by the usual pre-poll campaigning and club blocs. A large number of the class was present.

UNITED FUNDS DRIVE

The Student Council has announced that the annual seminary funds drives will be combined into one united campaign in the interests of Korea and Brazil. The goal is \$9,000, which is equal to the amount received in two separate drives last year.

Pledges for the campaign will be received from students during the week of November 6, and the actual giving will extend throughout the year. More detailed information will be announced at a later date.

The committee in charge is: Henry Jonas, chairman; Robert Wieman, executive chairman; Betty Jean Gilmer, publicity; David Walker, treasurer; Gerald Gillette, solicitor chairman; John Smiley, clothing; Frederick Schutz and Robert Jacoby, ex-officio.

DAY OF PRAYER

Final plans are being made for the annual seminary day of prayer, scheduled for Wednesday, November 15, according to Kenneth E. Chittick, religious activities chairman. Dr. Paul Lehmann will give the principal address of the morning. Following this chapel service opportunity will be given for discussion in groups to be led by ten members of the Seminary faculty. Dr. Emile Cailliet, assisted by three students, will have charge of the intercessory prayer period in the afternoon. The evening communion service will be led by Dr. Elmer Homrighausen and Dr. Henry S. Gehman.

Each year the Day of Prayer is set aside so that students may explore more thoroughly the meaning of devotional life. Special emphasis is placed on the reality of personal, petitionary, and intercessory prayer.

THE PRINCETON SEMINARIAN STAFF

Editor	Fred D. Sundloff
Ass't. Editor	James M. Armstrong
Mechanical Advisor	Libby Diaforli

REPORTERS

Senior Class	Adelaide Grier
Middler Class	Marisa G. Keeney
Benham Club	Robert A. Wieman
Calvin-Warfield	William C. Lehr
Friar Club	James A. Allison
Benedict Club	Mrs. Mary Lou Newton
North Hall	Arthur P. Noble
Tennent Hall	Jeanne M. Farrar
Evangelistic Fellowship	Glenn Mayhew
Missions Fellowship	Robert J. Clark
S. E. A.	Richard A. Couch
Theological Society	David McCulloch
Athletics	John C. Jackson
Interseminary Comm.	Henry F. Jonas
Religious Activities	Dorothy Kirkwood
Social Committee	Thomas C. Jackson
Male Chorus	Eugene C. Jaberg
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	Julia M. Hopper
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Faculty Adviser	Dr. Donald H. Gard

STATEMENT OF PURPOSE

The purpose of The PRINCETON SEMINARIAN is to report and interpret the events which take place on the Princeton Seminary Campus, or events which in some special way interest the majority of those on campus.

The extended purpose of the paper is to create unity, loyalty and school spirit; to summarize as a focal agent the many activities of the campus; to voice the sound views and thoughts of student interests; to serve and deepen our Seminary Family relationship in Jesus Christ. In due time it is expected that the paper will impart this information to interested parties remote from campus life (alumni, brother seminaries, publications) that we may all advance thereby to the glory of God and the Church.

(PURPOSE, Continued from Col. 1)

Every student on campus is a voice of the Church. The PRINCETON SEMINARIAN is a brief composite of the thought and action of the majority of students or of groups of students. Thus, the PRINCETON SEMINARIAN is A Student Voice of the Christian Church.

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FROM OUR PRESIDENT

A campus newspaper edited with a true community spirit and with the requisite journalistic skill can be a great asset in our corporate life. Such an initiative can count upon all my personal sympathy and support.

Dr. John A. Mackay, President

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DEAN VIEWS "THE SEMINARIAN"

When asked about the need for a campus newspaper, Dean Edward H. Roberts commented: "With such a large, live group of students, we should have such an avenue of expression." He feels it will provide beneficial training to those on its staff and "there are few professions where ability to express one's self clearly in writing is so needed as in the ministry. Any experience in that direction is all to the good."

Dr. Roberts believes a paper can help to bring about within the Seminary that ideal which Dr. Mackay describes as "the sense of community." Referring to Paul's injunction to the Philippians the Dean said, "the more we can put into practice the advice 'look not every man on his own things, but every man also on the things of others,' the stronger our Seminary will be."

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ELECTIONS

It is somewhat difficult for an objective bystander to know whether our elections on campus are for the purpose of choosing democratic leadership, for laughs, or for those few who have enough interest to work on them. American elections are noted for the proportionately small vote compared with the large number of complainers. When this is true of a campus comprised of graduate students who will be leading people to live as good citizens under God, it is time for a re-study of the situation.

The Junior elections bring several thoughts to view: One half hour is devoted each year by a class to obtain leaders for that period. It is nigh impossible to carry on a justified election in so short a time. The hour designated is not conducive. The offices themselves are often not valued by voters or those elected. A man leaves the campus with a great many memories of club life and little of his class as a unit. This is all symptomatic of a need for thought.

Further, when several Juniors had ambition to work on the matter and stir up interest they were frowned on by many. We have no desire to judge the outcome of the election, but we commend the principle behind the action which served to focus attention, heretofore much neglected, on the Junior elections. Their course of action was limited. Many would have disagreed regardless of the form. At least they did something openly in the true democratic spirit. FS

REGARDING THE PRINCETON SEMINARIAN

There is a valid place for a printed summary of important campus events and a statement of contemporary student thought.

If the Princeton Seminarian develops into an honest, factual expression of student thought, it will be one more strong and decisive bond of loyalty to our Alma Mater and to our Lord.

The purpose of any newspaper is to print an account of events which affect human life. Princeton Seminary trains Christian leaders whose work can improve human life so much that the future of the world can be secured.

May the Princeton Seminarian be the student voice of the Christian Church.

Dr. Donald H. Gard.

THE CHIU'S LEAVE SOON FOR CHINA

Last Monday evening, Mr. Teng-Kiat Chiu told the Benedict Club at their weekly prayer fellowship that he and his wife, Katherine, are planning to leave for China early in November. Mr. and Mrs. Chiu will take charge of the Community Church in Shanghai. The fulfillment of this responsibility is of strategic importance to the Chinese Church.

In his speech, Mr. Chiu said that he and his wife have strong assurance that it is the will of God for them to return to China at this time. "Every step of Jesus was a step nearer the cross," he said. "Jesus' disciples must follow a similar road."

The Chiu's have been members of the Benedict Club for the past year.

STUDENT BODY LEADER SPEAKS

The PRINCETON SEMINARIAN can be a real asset to our corporate life. To inject another activity into our crowded schedule would at first seem unwise, but if the responsibility can be spread out a small amount of time from many students would suffice. The advantages would overshadow the time problem.

The paper can render valuable service in three ways: It can disseminate information about speakers, interest groups, graduates, meetings and events. It can be effective for the expression of student opinion. It can be a means of achieving greater unity, especially in connection with off-campus students.

I would like to commend those taking the initiative in this matter.

Robert B. Jacoby,
President,
Student Council

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THE PRINCETON SEMINARIAN cordially invites letters from its readers. Space will be reserved for them in the following issues.

NORTH-SOUTH HALLS TO TREAT CAMPUS

The first monthly combined dinner of the North-South Hall families was held in the nursery of North Hall on the first Tuesday of October and it was decided that the married students would participate in an exchange system of eating. The group planned to invite members of the clubs by pairs to dine in the individual apartments throughout the year.

President Neal Herndon presided over the business meeting reorganizing the group for the 1950-51 year.

S.E.A. RESUMES COFFEE HOURS

Last Wednesday at Tennent Hall, during the second S.E.A. coffee hour, Reverend Ray Hartsough led a discussion on the problems of building peace.

Drawing on personal experiences with the American Friends Service Committee in Palestine, Reverend Hartsough argued that we can expect a change in the current race towards war only as opportunities are found for intercourse between east and west. He cited commerce and relief as areas for such opportunity. The U.N. will succeed, he warned, only as it can facilitate this kind of interchange. During the discussion several seminarians challenged Reverend Hartsough's optimism.

MEN'S CHORUS TAKES TO THE ROAD

The Princeton Seminary Choir began its series of school season weekend tours on October 8 and, the twenty-eight voice group already has made ten concert appearances in as many presbyterian churches.

Dr. David Hugh Jones of the Seminary faculty directs the touring male chorus.

Twenty-four Juniors and four Middlers make up the list of personnel. Only two of the men, Middlers, William E. Slough and Arlan P. Dohrenburg, are former members of the choir.

Following the summer 15,000 mile choir trip to Alaska and back the Seminary found it necessary to invest in two new 1950 Rocket Oldsmobiles. These are now receiving the grind of the weekly trips as the men "speed" across the country with the Gospel in song.

PRESIDENT ADDRESSES PRAYER FELLOWSHIP

Dr. John A. Mackay, the most recent major speaker sponsored by the Missionary Prayer Fellowship, outlined the fourfold aspect of "The Missionary Call" at the regular meeting.

The four aspects are calls to Sainthood, to the Gospel Ministry, to Indigenous Flesh and to Partnership in Obedience. All have the effects of the seething cauldron and of the serene almond tree in springtime, as symbolized in the vision that called Jeremiah to his ministry. The call to Indigenous Flesh means to become personally and emotionally connected with the people to whom you minister.

Dr. Mackay concluded by saying that today the missionary enterprise of the Church goes on, constantly requiring in its progress new servants and leaders. "To the contemporary movement, Princeton Seminary has contributed more missionaries than any other first class seminary in this country."

SENIOR CLASS HOLDS FIRST MEETING

The Class of 1951 held its first meeting on October 12, and appointed a committee of twelve led by Warren Ost to formulate the senior recommendations on curriculum. These will be presented by the class to the faculty next spring.

Ward Murray was elected chairman of the Senior Banquet Committee; Harry Cox, the Senior Party Committee; Hal Curtis will handle caps and gowns.

James Allison, class president, presided.

DISCIPLINED LIFE FOR SEMINARIANS

Dr. Otto Piper, Dr. Elmer Homrighausen, and eleven Middler Students retreated to Schooley's Mountain, N. J. last Friday and Saturday. Their theme was Discipline in the Minister's Life.

Dr. Homrighausen warned against two of the enemy's chief weapons at present—escapism and John Dewey.

Dr. Homrighausen emphasized the rewards of victory: strength, knowledge, sense of mastery and sense of ability.

SUMMERTIME PREACHERS DISCUSSNATIONAL MISSIONSPROGRAMS

Seven students made reports of their summer field work at the National Missions dinner at the Benham Club last Wednesday. The reports were followed by a short summary of the Board program and policy for the coming year.

Edwin Good began by relating his work in a fishing community in the state of Washington. The people were Finns who had broken from a corrupt national church and wanted no religion at all.

The work of the Ministers-in-Industry program was reported on by Chalmers Goshorn. Students had work in steel mills plus lecture courses on labor and the Church.

Elene Roussey told of a summer spent in a slum area of St. Louis. She found that a seminary student was expected to do absolutely everything from visitation to preaching to singing solos.

Yellowstone Park was the scene of a new Board venture. Warren Ost felt that the mission to the Park had been a tremendous step in the right direction. Not only was it effective in dealing with permanent Park residents, but it reached thousands of transients and college students who were trying to throw off all social restraints in a summer of fun as temporary Park employees.

Additional reports were given by Doris Kissling who worked in eastern Ohio and James F. Armstrong who made an Alaskan trip.

Robert Stone, representative for the Board of National Missions, closed the meeting with a brief analysis of the curtailed summer program for the next year.

THEOLOGICAL SOCIETY TOLD THE TRUTH

"Kierkegaard's Concept of Truth" was the title of a paper presented by Donald Lundquist at the first meeting of the Theological Society which was held on Thursday, October 12. In the discussion that followed, the twenty-six who were present contributed in a stimulating manner, and all agreed that Mr. Lundquist had given new insights into Soren Kierkegaard's basic concept, "knowing the truth."

MONASTERY MUDDLE

Musical history at Princeton was given a new chapter as the Calvin Chimers, playing the "Star Spangled Banner", opened the 1950 grunt and groan season. A presidential blessing descended on them as Dr. Mackay burst forth with a surprised ear to ear grin.

Roasted hot dogs, cider, doughnuts and Molden recreation were the order of the evening as the Tennent Terrors inaugurated the fall social whirl. Tired but thrilled the monks trudged homeward with new enthusiasm.

Stranger than fiction was the 6 AM Monday Morning arrival of one choir car. Roy Strange and fellow songsters plus three new coils finally made it.

When the bell tolled during the recent Trustee meeting our august administrators began heading for the door. In the old days such an occurrence meant fire. Dr. Mackay casually explained that someone passing by had accidentally touched the bell cord. Yes.....

A Princeton Pilgrimage of thirty-five students was made to New York last Thursday night. The attraction was a "Faith That Works" meeting under the leadership of Dr. Samuel Shoemaker. At the meeting people from all walks of life witnessed to the power of God in their personal lives. All who attended were inspired and challenged. These meetings are held the third Thursday of every month at the Calvary Episcopal Parish House in Gramercy Park.

CAL CLUB BUILDS

Calvin-Warfield Club has recently been enlarged in order to accommodate some ten members above the former capacity. This was done by enclosing a porch off the dining room. Before the addition was completed Calvin men were eating at Tennent Hall. It is reported that Tennent Girls are sorry to see the encloement take place.

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NOTICE

Will the Faculty member who took a Calvin-Warfield pie plate home from his classroom, PLEASE return to Wes, the cook.

SIX GOSPEL TEAMS IN ACTION

The Princeton Evangelistic Fellowship, comprising six Gospel Teams and 32 men, will launch out further this week into what is just the beginning of a heavy schedule for the year 1950-51. A few deputations have already been made this term. But this coming weekend five teams will depart and the following weekend six teams are scheduled.

At least 2,500 Presbyterian young people will be contacted as the teams cover the state of New Jersey, the Philadelphia area and reach such distant points as Harrisburg and Washington, D.C.

Robert Lakey, president of the association summed up the year's plans: "We hope to so present the Gospel in the unique opportunities afforded us that young men and women will be challenged to receive and live for Jesus Christ."

TENNENT HALL HOLDS PARTY.

The Tennent Hall Club entertained at a wiener roast and informal party held at Carnagie Lake on October 13th.

Following campfire signing, the girls and their escorts participated in informal games and square dances.

The program was directed by Miss Jane Molden, social chairman.

CALFIELD AND MARRIED VIE FOR LEAD

Results of the first four football games reveals what promises to be a vicissitudinous season for the pigskin lovers at the Seminary. Calfield and Married have one win and a tie, while Benham has a win and a defeat and the Friars have two defeats.

In the opening game of the season on October 10, Jack Smylie and Nel Horne demonstrated Benham power as they led their club to a 14-7 triumph over the Friars. Hank Strock's pass to Hap Brahmans hit for one score, but in vain. That same week, the star-studded muscle men of the Married Club met the Calvin Cadets in one of the best games of the young season. The

contest, played in ideal California weather (rain), ended in a tense 0-0 stalemate. Several times the Married men swam up to the Calvin goal only to have the defense repel them.

The next time out the Married men eked out a narrow 7-6 victory over Monster Durfee's troublesome Benhamites. Married took a 7-0 lead when little Charlie Dowell passed to Hap Germann for a TD. Dowell hit the mark again for the extra point. Benham hopes, however, ran high when Richardson combined with Tom Brower on a well-executed screen play that covered half the field. Benham sent back their mechanical foot (Jack Smylie) to try to boot that extra point, but he failed to get enough protection. Calvin sparked by Pat Patton's interceptions and slinging Bob Jacoby's aeriels spanked the white line for Cadets while a long heave from slippery Ray Nott to Gordie Buller gave the Friars 6 points in their second losing cause.

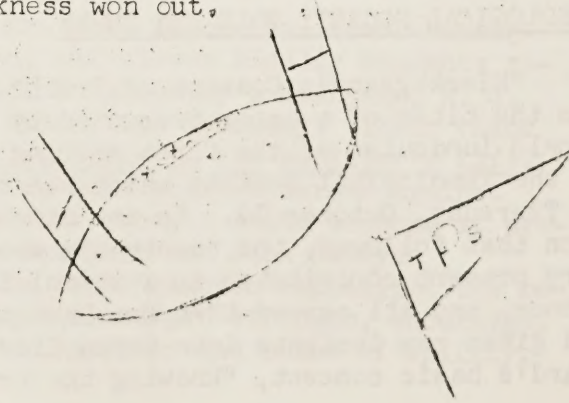
As the scores indicate, so far, their will not be any soft touches at the power house stadium this year, especially if the frolicking Friars get moving.

CALVIN AND BENHAM DEADLOCK

After a slam-bang battle both Benham and Cal-Warfield Walked off to the showers even up as the scoreboard read 6-6 Tuesday evening.

Both tallies came in the first half. Calvin struck first when Jacoby hit Junior John Doane from the 20. Ira Marshall took a wobbly pass and tore 50 yards to score for Benham on a disputed play.

The second half was scoreless as darkness won out.



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THE PRINCETON SEMINARIAN

A Student Voice of the Christian Church

PRINCETON, NEW JERSEY

NOVEMBER 16, 1950

VOL. 1 NO. 2

Funds Drive Advances Student Council Meets

It was announced Tuesday by the Student Council that \$5,970.50 has been pledged toward the United Funds Drive goal of \$9,000 in behalf of Korea and Brazil.

Henry Jonas, chairman of the Drive Committee, urged those who have not made contributions or pledges to do so at once. He stressed the year-over payment of present pledges and the desire of the Council to meet the goal attained last year.

Majority in Field Work

Since the start of this school year, there have been fewer churches than usual open to Princeton students seeking field work. Dr. J. Christy Wilson and his teaching fellow John Chandler understand the causes of this lull and are busy seeking opportunities with due success.

One reason for the tighter situation is that recent graduates did such a satisfactory job during their student days that they were ordained in the churches where they served and remained as full-time ministers.

This has been true of twenty men in the last two classes. Another factor has been the recent policy of the Synod of New Jersey to unite a number of small congregations, each of which had required a student pastor, into one larger church served by an ordained man.

In a few cases, missionaries, who are unable to get back to their fields because of the war, occupy churches formerly filled by students. A final cause is the greater number of ordained men free, in the large presbyteries, to do week-end work. For example, there are some 30 very capable

(Continued on p. 6)

Calendar business, coupled with pronounced debate, marked the two-and-one-half hour meeting of the Student Council held in Alexander Hall parlor on Monday evening, November 6.

Dr. Donald Macleod and Dr. Lefferts Loetscher were requested by the Council to administer the winter term Communion service to be held in early January.

Members of the group discussed the possibility of a greater number of faculty open-houses, which would enable members of the student body and faculty to become acquainted on a social and recreational basis. This is to be carried out experimentally.

Other proposals included the suggestion that faculty members be designated to deliver sermons from time to time before the entire Seminary family. The plan seeks for the strengthening of the campus spiritual life. The proposal was referred to a committee for further study.

Dr. John Mackay attended a portion of the meeting and offered his services to answer questions and aid council activities in any possible way. He broached

(Continued on p.3, col.2)

BREADY TO SPEAK IN CHAPEL

Dr. J. Wesley Bready, a recognized authority on Wesley, will speak at the yearly Chapel service sponsored by the Princeton Evangelistic Fellowship on Tuesday, November 28, at 7:30 P.M.

Dr. Bready is the author of several books that have been acclaimed by eminent men. Commenting on "This Freedom Whence?" Dr. E. Stanley Jones said, "The most illuminating book on Wesley and his times I have ever read."

THE PRINCETON SEMINARIAN STAFF

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 Managing Editor James M. Armstrong

Mechanical Adviser Libby Diaforli

REPORTERS

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 Dr. Paul L. Lehmann

THANKSGIVING FRIDAY

Next week Seminary students will again be confronted with the problem of Thanksgiving. Classes are scheduled for the Friday following and absences are counted as double. Students are forced to abandon a possible four days respite (following and preceding exams) with family, friends and turkey and return to half-filled classrooms. The shallow attendance naturally tends to affect the instructor and students present in a negative way. Those who choose the double cuts must in turn conclude that they are out of step with the policy of the administration. These factors designate a conflict which might be resolved to the benefit of all concerned in future days.

The Friday in question has been a regular class day for years. The general Faculty support of this rule is reasoned thus: Graduate students are responsible for an acceptable use of their time. The term requires a certain number of class days. If the concession of one day is made students will seek more. It is a regular day at the University and in the business world. There is ample vacation time provided at Christmas. The allotted cuts may be used on this day.

The student body feels there is another side to this question. Why must a natural four day vacation period observed by many colleges and graduate schools be destroyed for an average three hours of class per individual? The effectiveness of these is colored by the festive spirit. There is a distinct question of student morale involved which can make due impression on school work. One strategic holiday can alter the outlook regardless of the Christmas vacation length. Many men must preach on Thursday and again on Sunday. They are expected to return to class on Friday.

The use of allotted cuts is not the answer. If cuts are purposed for use on that day by the Seminary they defeat the aim in scheduling classes. If not, students are expected to be present on Friday. However, why the empty seats? The average student puts in more time than the average business world requires and, we are not the University. On the day of Prayer, Convocation and Board Visits students are required to be present. These are not vacations. Finally, there are fewer class days in both the Winter and Spring terms than in the Fall, and this would remain true if the Friday under discussion became free.

It seems reasonable to the average student on campus that Thanksgiving Friday might be eliminated as a day of class to the benefit of the entire Seminary Family.

SUPPORT THE
 UNITED FUNDS DRIVE

TO OUR READERS

THE PRINCETON SEMINARIAN is interested in your opinions. We are able to represent you only as we know your thoughts. Letters to the Editor are the best means for this expression.

THE PRINCETON SEMINARIAN is also interested in those who seek to aid its progress. Students, who desire to work with the paper, are invited to make this known to any staff member.

LETTER TO THE EDITOR

(Practically in the throes of a heat wave
....10 above this morning....up Fairbanks
A L A S K A way)

Dear Editor:

The Princeton Seminarian has arrived on a frontier....the chilled no man's (or woman's for that matter) land of Alaska.

I read every word, comma, and space with equal enthusiasm. Being one of last year's eaglettes (Text: Deut. 32:11)..... it was good to learn what was going on back at the nest.

Sincere congratulations for launching out on such a venture....may it succeed and be the forerunner of many more issues to come.

In Him,
Ginny Carle
Class of '50

The last issue was not formally distributed beyond the Seminary. This chance response indicates anew the potential of THE SEMINARIAN. Let's all get behind the paper and help it grow.

EDITOR.

SIGNS OF OUR TIMES

The government has recently made clear that there will be a need for some 1,000 additional chaplains in the three branches of the enlarged armed forces. The Air Force alone is seeking 300 young clergy for reserve status at the present time. In view of this it becomes quite essential that we plan now to find our places in accordance with this program.

Whether we like it or not, many of us are going to be in uniform in the next few years. We don't think much about it, but men, American men who also didn't think much about it are dying right now in a land they never talked of in the past. We might be with them tomorrow.

Take a minute to consider. What can this mean to you?

PRO AND CON ON HOLIDAYS

Should classes be held on the Friday following Thanksgiving? Here is what a few of the students are thinking on this subject----!

George Colman, president of the Junior Class, feels that a day off would permit fellows who don't often have an opportunity to go home to do so.

Dana Smith, a Middler, says he is a "realist." He would rather have the extra day at Christmastime. "The terms are short enough as they are without lopping any more off."

Bill Moore, Junior, feels that this day doesn't matter to him because he goes home every weekend. However, for the sake of those who could use the time to go home, the extra holiday would be nice.

Middler George Munzing thinks that having to come back for a few classes ruins a four-day week end. He would rather see a day taken off the Christmas vacation. However, he says it wouldn't be so bad if they didn't charge double cuts.

STUDENT COUNCIL (Con't. p.1, Col.2)

the subject of THE SEMINARIAN and stated his interest in backing fully a respectable campus paper.

A proposed student handbook, which would include a picture of each seminarian, is under consideration. Also pending is a student questionnaire, which will endeavor to discover how the average man spends his time at school and whether there are too many extra curricular activities on campus.

President Robert Jacoby presided at the meeting.

CHOIR TO INVADE SOUTH AND WEST

Plans for the Princeton Seminary Choir's Spring and Summer itineraries are nearing completion.

Discussion is still underway concerning the proposed tour during the spring vacation. As it stands now, it appears likely that the choir will visit Army, Navy and Air Force camps during the entire holiday. Still uncertain is the method of transportation.

Definite plans for the summer, however have been made. Dr. David Hugh Jones, Director of the choir, announced Monday night that the group would make a grand tour of the west coast this summer. Advance notice is being sent out to alumni that the choir will proceed to the west coast through W. Virginia, southern Missouri and Colorado. The specific itinerary will depend upon the requests that come in from these areas.

A PREDESTINED RESOLUTION

It came as no surprise that the last meeting of the Theological Society ended in a stalemate. On Thursday evening, October 26, a large gathering heard a three-man panel discuss the question of predestination. John Turpin presented the Calvinist position, Calvin Cook the Arminian, and Roy Harrisville suggested a few Barthian insights and criticisms. The discussion proved quite spirited and was enlivened by the subtle humor of Mr. Cook.

At the close of the discussion it was agreed that, though the problem of predestination had meaning only for those within the Church, it was ultimately beyond the capacity of the human mind to resolve and must in the final analysis remain a mystery.

KOREAN OFFERS CRITICAL ANALYSIS

During the S.E.A. Coffee Hour at Tennent Hall last Wednesday, Mr. Sung C. Chun discussed the situation in Korea. Mr. Chun is a Korean student now studying at Princeton Seminary for the second time.

After a brief sketch of his country's long history, he emphasized the anti-Christian nature of the present Communist aggression in Korea. He pointed out that the real clash is between a world view which completely eliminates God and one which sees

Him as the central fact of life. "Even though only three percent of the Koreans are Christians," he said, "Christian leadership is the main motivation in the anti-Communist resistance."

Mr. Chun offered several frank criticisms of missionaries. He said they had come to regard themselves too much as "angels." They bring with them western race and class prejudices. They do not accept readily enough the Korean Christians as brothers. All this, according to Mr. Chun, provides excellent grist for the Communist propaganda mill.

GOSPEL FOR LATIN STUDENTS

Robert Thorpe, missionary to Guatemala studying in the Seminary, recently discussed before the Missions Prayer Fellowship the unique aspects of ministering to college students in Latin America where, as yet, our missionaries have not effectively contacted the upper, educated class.

Latin countries do not have a substantial middle class whereby the vitality of evangelical faith can be communicated upwards. Consequently, the upper class is left without any religious faith as it comes to realize the irrelevance of Romanism to the problems of daily living. To fill this spiritual void, educated young people consider the social action of communism before they think of associating whatever beliefs they have left with the Protestant faith of the lower classes.

Mr. Thorpe's own work among the students of Guatemala indicates the effectiveness and great need in student work of specially-trained ministers who have the love, patience, tolerance, certainty, convictions, and tact for understanding the problems of faith peculiar to students and for patiently communicating to them Christ's answers.

BANQUET TO BE HELD

A formal banquet is being planned by the Calvin-Warfield Club for the girls of Tennent Hall, to be held at the Nassau Tavern on Thursday evening, November 30. Tom Jackson is arranging a program comprising the talents of both groups.

YELLOWSTONE PARK HEARS THE GOSPEL

Last summer, seniors Warren Ost and Don Bower instituted a full Christian chaplaincy program for the first time in history at Yellowstone National Park. The program was organized in cooperation with Dr. J. Christy Wilson of the Field Work Office. They aimed at reaching park tourists and workers with a four-fold program, from June 1 through September 15.

A vast majority of some 3,500 workers employed by the government each year at Yellowstone are college students from campuses all over the country. The Princeton ministers organized five college student choirs, held devotional groups, coffee hours, special musical concerts and vesper services, campfire "pow-wows" and retreat camping trips. Counseling became an important work among students who were freed from normal restraints of home and church. Outstanding moments included a visit of the Princeton Seminary Choir, a concert in Mammoth Chapel and the first Park-wide Communion Service in the history of Yellowstone. People came as far as 125 miles to the 9:45 p.m. Communion service, held late to accommodate workers.

A second program consisted of seven weekly worship services held in different park areas to reach the million tourists who visited there in 1950. The two men preached to as many as 1,500 people each Sunday. Each held three services. Mr. Ost was the resident minister at the one chapel in the park, located at Mammoth Hot Springs and erected by the government in 1913. Roman Catholics and Mormons also hold services there. Warren visited the government hospital as well. Don Bower lived at Old Faithful and conducted a weekly service at the Lodge there.

The third program touched some 250 permanent park residents at Mammoth. It included organizing two children's choirs, a weekly Bible story hour, and a Daily Vacation Bible School for the eighty-odd children of the community.

Several hundred migrant workers constituted the fourth field of endeavor.

The National Park Service is solidly behind the new program and expects to continue the work. Messrs. Ost and Bower believe that it can become a pivotal point in Christian field work in the U.S. Students

from all colleges and denominations working together in this and perhaps other parks, can constitute an important experiment in the ecumenical church. The students themselves receive the combined advantages of a Bible camp and college conference.

MONASTERY MUDDLE

Gold weather brings anti-freeze for cars, turned up collars, more seekers in the building of books and fewer and fewer people at breakfast. Most important of all - it won't be long now.

New advances were made in campus relations last week as the faculty and students came to know each other. Many of our educators received phone calls and were addressed by their first names. Shock was the reaction of the students who had been hoaxed. The professors merely wondered.

Dr. Hope answered the phone and a cheery voice asked, "What subjects can we write on for our Church History papers?" All the scholars and Dr. Hope know that these should be done by now. Dr. Hope exploded. The student chuckled. Just another hoax.

The bell was clamoring loudly. T.D. Robinson, better known as Charlie, was pulling the rope with a fierce zest as his eyes gleamed. A furtive, silent figure slipped quietly up the stairs and caught T.D. in the act of his revelry. At last the night marauder had been caught. Dean Roberts always gets his man. Result: One red face and hurried exit when Charlie explained that he was ringing it for the Teacher's Training program.

Tuesday morning a red-shirted trigger-happy stranger whipped out a shotgun and proceeded to eliminate one of our cute squirrels residing on the Library lawn. He then stuffed the poor beast under his shirt and disappeared. You could get killed around here!!!

Last weekend three prospective students flew 500 miles in their private plane from Geneva College, Penna., to survey the Seminary. The Faculty can look for some high flying future students. How high can you go!

CALVIN AIMS FOR CROWN TODAY

The quiet town of Princeton is bubbling over today. All paths lead to stadium field where enthusiastic fans are eagerly waiting to see Calvin and Benham tangle in the last game of the year - the game which will determine if Calvin can cinch the crown in this all too brief football season.

Calvin, armed with a strong line, a fleet of fast running backs and rubber arm Jacoby must gather in a win or at least a tie to take the campus championship. The only opposition to their plans is the aroused Benham squad heavily supported in spirit by the Married Club. Marshall, Durfee, vices. Smylie and company are planning to provide a worthy excuse for a night of celebration. However, Calfield, much impressed by the altruistic spirit of the Friars, is out to keep the saintly Benhamites under close supervision. In the previous meeting of these two clubs the score ended in a deadlock. Now the support of Married has lifted Benham from their abyss and they expect an out-all victory.

All of this excitement was engendered by those unpredictable men from Dickinson Street. In what proved to be "their finest hour" the frolicking Friars pulled a Merri-well finish Tuesday afternoon when they capsized the league leading Married Boys 18-13. Brilliant line play, an unusual amount of cheering by disguised Friars and deadly passes by Handsome Hap Brahmans to Trusty Tom Ewing and George Colman proved too much for the old timers. Many have thought that the Married Men were rather selfish with the occupancy of the coveted position of leader--a position they have held since October. It was most opportune in the eyes of some that the rejuvenated Friars should now undertake the chastisement. This cowed team, slow in coming out of hibernation this autumn, growled loud enough two weeks ago to give ample warning to all concerned.

On November 2, the Friars mauled the innocent "Bennies" 26-0 to start a wild rampage. Calfield escaped their clutches just last week when they barely managed to eke out a 13-7 triumph.

This season has provided many close ones and a few unexpected scores. With the uncertainty of the past two weeks, who can wisely foretell where the glee will reside tonight?

GOSPEL TEAM AIDS SURVEY

Nearly 600 homes were contacted as a Seminary Gospel Team surveyed a southwestern Philadelphia community on a recent weekend. The survey was a special feature of the team's visit to the Faith Presbyterian Church, of which Mr. Clyde Mellinger, a Senior, is student pastor.

Using the church as a base of operations, six men, led by Mr. Ray Lumley and Mr. Mellinger, covered the surrounding residential section, gathering facts on the religious preferences of the homes. The men also extended to the families invitations to the church service.

The remainder of the weekend included leadership of: a Saturday morning party, Sunday School, the worship service, a Young People's Meeting and the Evening Service.

To sum up the team members' attitude--a strenuous weekend, but altogether worth it.

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FIELD WORK (Con'd. from p.1, Col. 1)

preachers working for the Board of Christian Education in Philadelphia, who are able to accept supply duties at nearby churches.

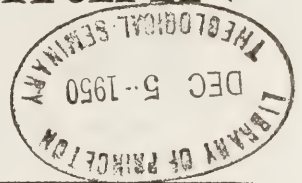
These factors have made increased demands on the energy and ingenuity of Dr. Wilson and his assistant in providing outlets for student zeal. Due largely to their efforts, the statistics look about the same this year as before.

Among our ranks there are sixty five student pastors, thirty-four assistant pastors and youth directors, ten Sunday School Teachers, and one organist. To get a complete picture, we must add to this list the twenty-eight men in the traveling choir, the fifty-two active in one of the three Gospel teams and forty, who do supply preaching. This is a total of 230 students who are getting parish experience under the watchful eye of the Field Work Department and the other faculty members who cooperate with it in visiting the young men.

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THE PRINCETON SEMINARIAN

A Student Voice of the Christian Church



PRINCETON, NEW JERSEY

December 6, 1950

VOL. 1 NO. 3

Ecumenical Action

Council Debates

Princeton Seminary is to have a new Interseminary Committee as a result of a recent Interseminary Regional Council Meeting held at Westminster, Maryland. Definite plans are now under way to strengthen the Interseminary Movement on campus. It will strive to acquaint more students with the aspects of the ecumenical movement. Bill Jonas, '52, Interseminary representative, is now in the process of choosing a committee of ten members for the purpose of carrying out this goal.

The two-day regional council session was attended by Bill Jonas and John Kuyper, '53, who officially represented Princeton Seminary. Approximately sixty men and women, speaking for twenty-one seminaries in the Middle Atlantic Region were in attendance to discuss program objectives for the coming year.

An outcome of discussion was a new Regional Constitution which will soon be referred to the local Interseminary Committees for ratification. Final Plans were completed for the 1951 Regional Conference to be held March 1-3 at Virginia Union University, Richmond, Virginia. The theme of this conference will be "America Christian or Pagan?"

In connection with the discussion of the agenda for the forthcoming spring conference was a consideration as to whether

(Continued p.3, Col. 1)

The winds raged outside and debate raged inside as the Student Council met last Monday evening. A split vote of ten to eight showed that the Council favored some plan of Faculty preaching for the student body. Proposals will be forwarded to the Faculty for consideration.

President John Mackay attended part of the meeting and spoke briefly on the recent formation of the National Council of Churches of Christ in the United States of America. Dr. Mackay was present there and described the atmosphere as devotional, the theological dis-

cussion as rich, and characterized the

(Continued p.3, Col. 1)



Cells On Campus

During the past term, there has been an increased number of students who have become interested in Cell Groups.

The basic idea behind these groups is derived from the "Faith that Works" meetings which are conducted by Reverend Samuel M. Shoemaker, Rector of Calvary Episcopal Church, New York. Bill Cohea, '52, brought the idea to the Seminary and initiated the first group in the fall of 1949.

Cell Groups are not prayer meetings, Bible studies, or times for sharing Christian experiences. However, these three

(Continued p. 3, Col. 1)

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SCHOOL SPIRIT

Should we expect school spirit to exist at Princeton Seminary where men and women are doing graduate work in preparation for the most serious task of life and time is precious? Perhaps not the type you find at college, and yet certainly there should be something here that even transcends the traditional oneness of an institutional name, or a football team, or a fraternity. No organization on earth reaches its full capacity for action, its top efficiency that achieves a maximum impact, until the individuals find the esprit de corps that raises the mediocre to realms of distinction. This can only come when each man realizes that the group is greater than

himself, and that the more important common goal must be reached by united participation. The common glory must in a real sense become the aim of each one before esprit de corps exists and real accomplishments materialize from its action. The smashing victory of an underdog Navy team over Army last Saturday was a striking example to behold.

The student body of the Seminary must not subsist as single atoms, flying out into space after brief participation in the group. Everyone owes something of himself to our school. We should all bear in mind the common glory of Princeton Seminary which in turn finds its glory in that of Jesus Christ. He constitutes the essence of our esprit de corps.

If every man and woman doesn't leave at Princeton each year a part of himself or herself in the form of endeavor that has made the Seminary a greater institution to the glory of God, that one has never visualized the common goal that transcends self and single desires. He who comes to Princeton merely to selfishly receive will surely be missing in this respect the core of Christianity, of love, or even of Christmas...GIVING.

Let us all endeavor to find our places of service on campus in one or more of the many varied forms of possible expression and effort. This school, the town, the world, has yet to see what 400 consecrated, dedicated, educated, young Christians can do under God when they pray and work TOGETHER. These years are our opportunity...and we shall not pass this way again.

Should there be those who think that our task consists solely in scholarly pursuits it may be valuable to add that the educated man is the well-rounded man. The knowledge will always be in the books, and it might well remain there unless a man knows how to act and do, how to LIVE, with pulsating humanity.

§§§

HAPPY

§§§§§

NEWYEAR

§§§

SECOND TERM classes begin Tuesday, Jan-
uary 2, 1951

ECUMENICAL ACTION (Con't. p.1, Col. 1)

an inter-communion service should be held at Interseminary Conferences. The Lutheran, and Greek Orthodox representatives generally did not favor an inter-communion service. The decision which was finally reached after rather heatedly discussing the issue was that an inter-communion service would be held at the March Regional Conference, but that it would not be sponsored by the conference itself. Union Seminary, as the host, will be asked to provide a Communion Service in which all delegates will be invited to participate.

COUNCIL DEBATES (Con't. p. 1, Col. 1)

movement as a "Renaissance of high Christianity on the American religious scene."

Dr. Mackay divulged plans to move the museum from the fourth floor of Stuart Hall to the basement, and to set up modern radio equipment for the radio course in the vacated space.

The Student Council offered a vote of thanks to Arlan Dohrenburg for his work with the recent opinion poll; to Emily Deeter for her letters to graduates and interns; to Bill Jonas for his leadership of the United Funds Drive; and to Ken Chittick for his planning of the Day of Prayer.

CELLS (Con't. p. 1, Col. 2)

elements are combined in a discussion of practical problems and victories over such problems. Impersonal speculations about doctrine and the abstract are avoided. In attempting to differentiate the Cell idea from other groups, one factor seems to predominate. Members of a Cell Group are to prepare nothing for a meeting—except themselves. This is the primary suggestion of Dr. Shoemaker.

No one leads the meeting. Members of the Cell meet on equal terms, considering themselves "one in Christ," and they participate spontaneously in the discussion. The meetings are about an hour in length, once a week, and they are usually brought to a close with a season of prayer.

The size of the Cell runs between four and seven, for when the group becomes larger, it is split into two Cells and seeks to attract new members.

There are at least ten groups meeting on campus weekly, but it is difficult to determine exactly how many conform strictly to the Cell idea of Dr. Shoemaker.

CLOISTER INVADDED; MONKS STIRRED

There was a flurry in the monastery this past week. The Korean crisis and its subsequent war scare has made inroads on the comparatively isolated lives lived by local monks.

Cleo Buxton, Seminary senior, World War II medal-winner, and Army reservist has been called back into active service. Mid-January will find him in Japan or Korea.

This week the war in the East more deeply permeated the pores of Princeton Seminary. Many Theologs, heretofore feeling safe with discharge certificates of 4-D classifications, began to share the bellum-shivers that have plagued Princeton University, Grad School, and practically every college in America. With Buxton's re-entry into active service, and with many others considering (or being considered for) the same step, the war clouds began to roll gloomily around the ivory tower. The world had invaded the cloister!

OUR GIFT OF TONGUES

In number, at least, we can match the "tongues" which are listed as lifting so many eyebrows on Pentecost. There are sixteen nations united within our student body, and approximately that many languages — to say nothing of Greek and Hebrew.

The United States accounts for 358 students and the other 28 originate as follows: Brazil - 2; Canada - 4; China - 3; Cuba - 1; England - 1; Germany - 2; Hungary - 2; India - 1; Ireland - 1; Japan - 2; Korea - 4; Netherlands - 1; Norway - 1; Switzerland - 1; and Thailand - 2. Summing up these figures, we can say

(Continued p.4, Col. 1)

A THEOLOGICAL THIRD DEGREE

A theological braintrust composed of Drs. George Hendry, Paul Lehmann, and Georges Barrois was exposed to almost two-hours' grilling at the last meeting of the Theological Society on November 2. Completely unrehearsed in the questions asked, the panel of experts responded to cross-examination to which they were subjected and emerged pretty much unscathed and unshaken at the meeting's close.

Altogether four vital theological questions were dealt with: the Scriptural basis for Calvin's doctrine of infant baptism, the relation of the Gospel to human unrest and frustration, the place of the Virgin Birth in the Gospel message and the relevance of the first eleven chapters of Genesis. On all four of these questions the panel displayed a surprising degree of unanimity.

With regard to Calvin's doctrine of infant baptism, it was generally agreed that though there is no real basis for this doctrine in Scripture, it is not contradicted there.

Dr. Hendry was the chief target of the second question, and receiving ready support from Dr. Lehmann, concluded that the Gospel is not a patent medicine and should not be offered as such to those who simply seek "peace of mind".

On the question of the Virgin Birth Drs. Hendry, Lehmann, and Barrois, all agreed that this was not a fundamental aspect of the Gospel message and would not need to be inserted in a modern confession of faith. The panel did not question its truth or falsehood, but rather its relevance to the core of the Gospel.

On the final question of the evening the experts held that it was not specifically the data but the use to which the data was put that delineated the first eleven chapters of Genesis from the folklore or myths of its day.

OUR GIFT OF TONGUES (Con't. p.3, Col. 2)

that a trifle over 7% of our students are from foreign countries.

Among this group of five women and twenty-three male foreign students are some with unique pasts. In the issues to come, the Seminarian hopes to bring a few of their stories to light.

RELIGION VS. CHRISTIANITY

"Religion has been a great blight to the world," according to Dr. Sam Higgenbottom who for forty-one years was a Presbyterian missionary to India. He founded the Allahabad Agricultural Station in 1911, a time when such a venture in evangelism via social improvement was considered communistic and an insult to God.

Speaking on the basis of his experience, he said that religion has enslaved man's mind and has hampered his stewardship of the soil. He cites the example of Hindu India where Human life is considered of no greater value than that of animal life.

Today there are three non-Christian faiths with missionary zeal. Where communism has taken hold, the individual has become the servant of the system. Mohammed said the plow was a degrading instrument, so wherever Islam has gone, historic granaries for the world have been transformed into modern deserts by over-grazing. Where Romanism has triumphed there is poverty, ignorance, and suffering in the midst of great natural resources.

Christianity with the open Bible has freed man from the soil and his mind from slavery. It has remembered God's command to Adam to subdue the earth and to replenish it. Protestantism seeks to heed Christ's imperative command, "Go ye therefore, and teach all nations...." whether it be to the ends of the earth or to the ends of the nation or to the neighbor down the street. Dr. Higgenbottom concluded with the statement that in this century we shall either go as soldiers in police armies or we shall go as Christians, but go we must.

CALFIELD FETES TENNENT

Last Thursday evening the members of the Calvin-Warfield Club were hosts to the girls of Tennent Hall at a semi-formal banquet in the Nassau Tavern.

After the banquet, Donald Bower, president of the Calvin-Warfield Club, welcomed the guests in behalf of their hosts. Miss Emily Deeter, president of Tennent Hall, reciprocated with a brief

(Continued p. 5, Col. 1)

CALFIELD FETES TENNENT (Con't. p.4,col.2)MONASTERY MUDDLE

word of appreciation in behalf of the guests.

With the formalities of the evening out of the way, Tom Jackson, social chairman of Calfield, began the evening's program by leading the group in a few songs. Boyd Jordan then entertained with a variety act. This was followed by several renditions by a quartet from Tennent Hall. James Wesley Rudd favored the group with a solo and two impersonations--one of the late F.D.R. and the other of his equally famous but not late wife. Warren Ost led a mixed quartet in several songs and a fitting conclusion to the program was the singing of Rosalind Swan. The banquet ended with the singing of "Silent Night".

It was felt by all that Tom Jackson was to be congratulated for an excellent program and all agreed that in the future there ought to be an annual Calvin-Warfield-Tennent Hall Banquet.

WHIRL-WIND WEDDING

On Sunday, November 28, Miss Carolyn Tracy and Mr. Charles Richey were united in marriage in the First Presbyterian Church of Jamaica, New York.

Two main factors involved a rapid and radical change of plans, necessitating the wedding. Miss Tracy faced an indefinite period of service in the Navy, since she was a reserve-Wave. This would mean her leaving the completion of her theological training. On the other hand was the opportunity to share with Mr. Richey, her fiance, now on internship in Alaska the call of the frontier in bringing the 'Good News' to students at the University of Alaska, and nurturing the members of a small college church.

The formal wedding, uniting the couple, showed skilled planning. The bridesmaids were Marjorie Schauble and Marisa Keeney; the groom's attendants included Gordon Buller, Chalmers Goshorn and Arlan Dohrenburg.

The duo will return next fall to complete their senior year together.

The men of Calvin-Warfield set a new precedent in the social whirl as they played host to the Tennent gals at the Nassau Tavern. Candlelight, formal dresses and mellow music, coupled with Bower-jokes made monastic life seem remote indeed. Emily Deeter, on behalf of Tennent Hall expressed her thanks for what she termed "This broadening and secular experience."

Doctor-to-be Chuggles Jester explained to the class that he hadn't looked at the church history papers. He said that he hasn't recovered from the last windstorm.

Quiet and meek (??) Bill Grubb unofficially joined the number of shriekers last week as he let go a shrill scream before ducking into Alex. Dr. Barrois saw him and murmured something about 'wild teaching fellows.'

"Holy" (Tom) Jackson wasn't wounded in the Macy pre-Christmas rush. He was hurt playing basketball.

Notice to Mr. Loos: It is rumored that Ed Diehl is running a department store in his room. Watch him! After graduation he plans to sell the Seminary for a quick profit.

We have it on good authority that there is such a thing as living without final exams. Cheer up! Life begins at....40?

A handful of holly to Art Matott for his decorating of the Chapel for the Christmas Program.

Rudolph the Red-Nosed Reindeer will visit Ma Benham's Boarding House on Thursday night. Popcorn balls and candy-canes for the kiddies.

To all monks and monesses: Hope to see all your happy faces next year; but remember: come back single!!!

STARS PICK ALL-STARS

With post season reflections the order of the hour, we proudly present to all our international and national perusers the first "Seminary All Star Team". The "playboys" were selected by three participating players from each squad.

The Dream Team features two versatile ends in George Colman and Ren Jackson - both excel in pass snaring and chugging away from defensive half-backs. Neill Hamilton, captain of the Friars, justly holds the guard position by his consistently fine line play. Since Charlie Dowell was always in the center of things, he was selected as the pivot man and hailed by many as the "most improved player of 1950".

Old Reliable Bob Jacoby led the entire voting; he was a unanimous choice for a backfield post. His efficiency and sportsmanship leaves a high standard for all to follow in the coming years. Dangerous Hap Brahams reaped another backfield post by his bullseye passing and deceptive running. Windy Hap Germann rounds out the trio of grayhounds with his dazzling speed and heaving.

Left End - - Ren Jackson, Calvin-Warfield
Guard - - - - - Neill Hamilton, Friar
Center - - - - - Charlie Dowell, Married
Right End - - - - - George Colman, Friar
Back - - - - - Bob Jacoby, Calvin-Warfield
Back - - - - - Hap Brahams, Friar
Back - - - - - Hap Germann, Married.

CALFIELD CELEBRATES

It is certainly proper that we salute the Calvin-Warfield Club for this is the third year in a row that they have won the football championship and the third year that Hunter Keen, center; Pat Patton, halfback; Clyde Mellinger, halfback; and Bob Jacoby, quarterback and captain have played.

November 21 the Calvin Club held a victory celebration banquet at their official residence. Tribute was paid to the entire team, many of whom will be crossing the yard lines next season and rolling up the points toward a hopeful fourth year champion seven.

REVIVAL FOSTERS FREEDOM

A free America would have been impossible without the impact of the Wesleyan revival of the eighteenth century. Thus, Dr. J. Wesley Bready summarized the thesis of his message on "This Freedom, Whence, and Whither?" presented in Miller Chapel last Tuesday evening under the auspices of the Princeton Evangelistic Fellowship.

Dr. Bready, an internationally recognized authority on Wesley, gave a vivid account of the spiritual biography of the evangelist and of the powerful and extensive impact of his revival upon the society and politics of England and America. He emphasized his conviction that American freedom very largely was the outgrowth of the Wesleyan movement which conquered the degrading forces threatening eighteenth century society. He closed with the challenge that victory over the present-day evils which threaten our society is possible through a return of Wesley's classic evangelicalism with its Biblical center, its interdenominational fellowship, and with the Son of God as its vehicle of power.

Dr. Bready received his education in Canada and the United States and soon after at the University of London dedicated a large portion of his twenty-five years' research to the Wesleyan movement. His two most noteworthy volumes to come out of the research are This Freedom, Whence? and Faith and Freedom.

UNITED FUNDS DRIVE

Yesterday was the first payment day for the United Funds Drive. Students in Tennent, Alexander, Brown, and Hodge Halls have been, and will be, visited by their solicitors. All other students are asked to leave their money at the Information Window in the Administration Building. Any off-campus students who have not as yet turned in their pledge cards are asked to give them to their solicitors immediately.

The latest figure of pledges received for the Funds Drive is \$7,050.50.

Keep your eye on the poster in Stuart Hall and keep your mind and heart on the needs of Brazil and Korea.

THE PRINCETON SEMINARIAN

A Student Voice of the Christian Church

PRINCETON, NEW JERSEY

January 19, 1951

VOL. 1 NO. 4

SANDWICH GRILL APPROVED

The long awaited sandwich grill will become a reality in the basement of Stuart Hall within two weeks. Dr. John A. Mackay stamped approval on the proposed plans of James F. Armstrong who handled all details under the authorization of the Student Council Social Committee. It will now be possible to obtain sandwiches, hot coffee, pastry and ice cream during lunch hours and in the late afternoon and evening.

Armstrong pointed out that, "Princeton Seminary will henceforth have a center of informal social gathering where faculty and students can meet over the common ground of a cup of coffee."

During the early weeks of operation it will be necessary for volunteers to carry the responsibility of operation. This will alleviate the handicap of a lack of immediate cash for employee pay checks. Once the grill is financially solvent workers will be paid regularly.

Armstrong stressed the necessity of whole-hearted campus cooperation. All who wish to volunteer should see either Jim Armstrong or Bill Vogel.

SEMINARY GAINS VALUABLE MANUSCRIPT

The Lieber-Hegel-Eddy Source Document has recently been presented to Princeton Theological Seminary. This document, reputedly written by Francis Lieber, a noted political scientist of the last century, is alleged to have been one of the main sources for the book "Science and Health," written by Mary Baker Eddy. The donors of the manuscript, Mrs. Mary Sayles Atkins of Indianapolis, and Dr. Walter M. Haushalter of Philadelphia, in making the gift provided that the document be made available for the study and inspection of competent scholars. Detailed handling and examination of the document

(Continued on p.4, Col. 2)

FREEDOM SUBJECT OF S.E.A. PANEL

"Christianity, Freedom, and Power" is the subject of the panel-symposium to be held at Princeton Seminary on February 5th and 6th under the auspices of the Social Education and Action Committee. At the opening session on Monday evening, Dr. Joseph Haroutunian will deliver an address on "The Meaning of Human Freedom."

Consideration of the subject will continue on Tuesday afternoon with a panel of four speakers, each treating a different aspect of the problem of "freedom and American Institutions." The analysis from the viewpoint of management will be given by Mr. Halbert J. Jones, a prominent manufacturer and an elder in the Presbyterian Church, U.S. Mr. Ted F. Silvey, staff executive at the National CIO Headquarters in Washington and a member of the YMCA, will

(Continued on p.4, Col. 1)

POOL COMPLETION OPEN QUESTION

If the Student body is interested in having the swimming pool in Whiteley Gymnasium finished, the Seminary will make plans for its completion, according to a statement made by Dr. Mackay at the Student Council meeting on Monday January 8.

This pool was never completed when the gymnasium was erected by the Hun School in 1929, because of the depression of that year. In 1943, the Seminary acquired the Hun School property and expected to finish the pool when funds became available. However, the construction of apartments in North and South Halls and the remodeling of Stuart Hall had priority.

Between \$20,000 and \$25,000 is needed for tiling, plastering, and installing the filtration system so that the pool will be usable. Additional expenses for maintenance will have to be met

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Dr. Paul L. Lehmann

With demands on the time of the faculty unbelievably great, it would be unfair to expect them to devote much time outside of the classroom to the student. In the classroom we face the dilemma of having a great number of facts to present in a limited amount of time. What too often happens is that the faculty-student interchange is sacrificed in favor of the more mechanical giving of a portion of this mass of facts.

To meet this dilemma a syllabus is sometimes used. This enables the student to grasp quickly the subject matter of the course, and to come to class ready to think along with the Professor. One period a week is usually devoted to questions and discussion, with supplementary material being given in the other lecture periods.

In some courses a paper is required instead of an examination, and the lecture period is used for the presentation of the central ideas. This, too, frees the student from detailed note-taking, and gives time for individual research. Likewise a seminar course with extensive reading brings similar values.

These solutions are to be highly recommended, for they give incentive and opportunity to the student to make the idea and the subject matter his own. On the other hand, the tendency toward the recitation, memorization, and return of notes is not only of less value, but also so time-consuming that much less opportunity remains for constructive, synthetic thought.

The faculty and administration are to be congratulated for moving in the direction of vital faculty-student interchange in the classroom. Any change of this nature demands time to be worked out properly and to be put into operation. The making of the syllabi in itself is a major task, and may necessitate the addition of a part-time worker. But every effort should and must be made toward this end, if students are to go out into the ministry prepared to continue their own study.

Robert B. Jacoby,
President
Student Council

ON EDUCATION

We are preparing to enter the ministry, which means that we must learn how to carry on our own study. The accumulation of facts and methods is highly important, yet must remain subordinate to the critical evaluation and synthesis of these materials. A recent campus poll showed the widespread student concern that this whole problem be more carefully thought out.

Interchange with the faculty is essential for our mental growth. We learn to think as we encounter minds that have been made agile by study and experience. Necessary as the written word and the fact are, they can only be interpreted by us as we grow mentally through this contact of mind with mind.

CHOIR SINGS TO THE NATION

Princeton Theological Seminary will receive nation-wide publicity this Saturday, January 20, when the touring male chorus presents a half-hour concert of sacred music on station WNBC and the National Broadcasting Company network. The broadcast will originate from Radio City in New York at 4:00 p.m., EST.

Dr. David Hugh Jones, Director of the Choir, has selected a varied broadcast repertoire which will include the works of both sixteenth century and contemporary composers, a Bach chorale, a Negro spiritual and his own choral setting of Psalm 91, "He That Dwelleth in the Secret Place of the Most High".

Musical commentary throughout the program will be given by Eugene Jæberg, while Walter Ward will make a brief statement of his reasons for entering the Christian ministry. Tenor Mervin Hess is to be the soloist and Charles Miller the accompanist. These men are regular members of the chorus and all are Seminary Juniors.

JUNIORS DON BOOTS AND SPURS

Informality will be the keynote of the annual Junior Class Party to which the entire PTS family is invited at 8:00 p.m. next Thursday evening, January 25. The committee in charge announced this week that "Frontier Days" would be the theme of the gala event.

The entertainment will be take place in the Whiteley Gymnasium basement.

Party-goers are asked to appear in blue jeans and colorful shirts in keeping with the western theme, and appropriate decorations, skits, games and refreshments will aid in establishing an old-time frontier atmosphere.

John C. K. Jackson will be the master of ceremonies for the program in which all campus clubs and Tennent Hall will compete with humorous skits. A faculty committee has been appointed to judge the competition and award a prize to the club displaying the most originality.

Serving with Jackson on the party committee are Christine Coimbra, Julia Hopper, Harry Brahams, Ray Nott, Robert Reed and Gene Jæberg, the latter as chairman of the planning group.

CONVOCATION DAY SPEAKER

Dr. Joseph Haroutunian, Professor of Systematic Theology at McCormick Theological Seminary, Chicago, will be the guest speaker on Convocation Day, January 31. The titles of his addresses are "Sin, Death, and God," "The Gospel and Secularism," and "Sanctification."

Dr. Haroutunian was born in Turkey. He was graduated from Columbia University and Union Theological Seminary. Before residence in Chicago, he was assistant professor of Biblical history at Wellesley College. He is the author of three books: "Piety versus Moralism," "Wisdom and Folly in Religion," and "Lust for Power," his latest and best-known work.

The purpose of Convocation Day is to bring to our campus an outstanding leader who will stimulate creative thinking.

SOMERVILLE TARGET FOR '52

Charles B. "Chuck" Templeton will be the featured speaker at a week of meetings to be sponsored by the students of Princeton Seminary in Somerville, NJ, during March of next year. This will be the first such undertaking by our campus, but it is hoped that the mission will become an annual event in the seminary year.

Seventy five to one hundred students will make a concentrated effort to evangelize thoroughly the entire town over the one week period of spring vacation. Door-to-door calling, discussion groups, factory and school assemblies, and a mass meeting each night will be featured. The mission will be working in cooperation with the Churches of Somerville.

The aim is to win the unconverted to a genuine faith in Christ, to restore the inactive to full duty and devotion, and to give all Christians a fresh and inspiring vision of the relevancy of the gospel to the life of Somerville.

FUNDS DRIVE

Pledged	\$ 7,206.13
Cash received	4,243.96

POLL FIGURES

The results of the poll taken by the Student Council and the Faculty Committee on Campus Life last December have been tabulated.

Avg. time per week spent in pre-paring assigned work 30 hrs.

No. of students responding to poll 154

No. of students with adequate time for recreation 80

Sufficient time for cultivation of spiritual life 95

Sufficient time for carrying on extra-curricular study and research 15

Too many meetings and organizations 16

Existing campus organizations sufficient for student needs. 13

The majority favored fewer lectures and more discussion classes.

S.E.A. Panel (Con't. from p.1, col. 2) present the analysis from the viewpoint of organized labor.

Dr. Edward Mead Earle will make the political analysis. Dr. Earle is a professor in the School of Economics and Politics of the Institute for Advanced Study. He is an outstanding authority on political and military affairs, editor and co-author of "Makers of Modern Strategy." A religious analysis of the problem by Dr. John A. Mackay will complete the panel. Each presentation will last approximately twenty minutes and be followed by discussion among the speakers and questions from the floor. Dr. Paul L. Lehmann will moderate this session. Classes will be dismissed after 3:15 p.m.

A Tuesday evening session will close the two-day event. The subject of the closing address, to be delivered by Dr. Albert T. Mollegen, Professor of Christian Ethics at Virginia Theological Seminary, is "A Christian Appraisal of Freedom and Authority."

According to Malcolm R. Evans, chairman of the S.E.A., plans are being made for several informal meetings with the guest speakers. This will provide an opportunity to meet these men and to discuss more fully the issues raised in the general sessions.

COUNCIL REVIEWS HONOR SYSTEM

With the memories of refreshing vacation days as spur, members of the Student Council attacked vital issues of the new year on the first Monday of the Winter Term with fewer words and more action.

Highlight of the Council discussion was a review of the present Honor System. As a committee organized for this purpose under Mal Evans reported, the problem does not center in the necessity or validity of an honor system, but rather in its administration. Future action promises to clarify the problems. Among these the compulsory class attendance ruling will be under critical study.

Dr. John Mackay reported affirmative Faculty voting on the student request for Faculty preaching. Four members will discourse this school year. He revealed plans for evenings of Faculty Open House which will seek to narrow the gap large classes create between professors and students.

The PRINCETON SEMINARIAN gained a chairman of an editorial board in the person of Council member Dave McCulloch. He was appointed by the Council.

The PRINCETON SEMINARIAN campaign to voice student opinion and free Thanksgiving Friday of classes took a forward step as the Council voted, without discussion, to present this recommendation to the Administration.

MANUSCRIPT (Con't. from p. 1, Col. 1)

for the purposes of testing its authenticity will be possible only to groups of five or more impartial and competent scholars.

The text of the manuscript was published in 1936 by Dr. Haushalter, present pastor of the Church of the Epiphany in Philadelphia. The book was entitled "Mrs. Eddy Perloins from Hegel." The manuscript is reported to be one means by which the influence of the philosopher Hegel was mediated in the early history of Christian Science. Within the next two weeks, photostat microfilm copies of the valuable work will be made in coordination with the facilities of Princeton University Library.

FRIAR FROLICS

Many monks are planning to leave the cherished state of celibacy. During the Christmas vacation, Friars Hap Brahams, Jim Anderson, Jeff McConaughy, George Colman, and Fred Beebe all lost engagement rings. And who knows how many others are on the brink?

Jim Allison has already departed to the marital ranks. This happened shortly after Christmas when he and Tennent Hall's own Margaret Anderson were married. The Friars have subsequently elected Dave McConaughy to succeed Jim as the Prior of the monastery.

The new faces in the Friar Club this term belong to George Jackson and Beverly Cosby. George, whose home is in Asheboro, North Carolina, graduated in 1943 from Union Seminary in Virginia, was a Navy Chaplain during the war in the Marine Corps, studied in Princeton from 1946 to 1948 for a resident's Th.D., and is now back here for a month working on his dissertation.

Beverly comes from Lynchburg, Virginia, and is beginning his first term as a member of the Junior Class. He recently graduated from the American University in Washington, D. C.

IT HAPPENED IN DECEMBER

The Benham Club initiated its Christmas season with a Christmas party featuring a revival performance of "Ma Benham Rides Again" and the traditional distribution of gifts. The program was begun by Don Davis' rendition of "Every Valley" from Handel's "The Messiah." In a less serious mood, Don Hawthorne sang "Old Mother Hubbard," with the nursery rhyme words and Handelesque music.

The climax of the evening was the second annual presentation of the dramatic thriller, written and directed by Cecil B. Magee and J. Arthur Douglass. The plot deals with the return of Percival Pureheart (Dick Couch) to his home after his first term at Princeton Seminary. Typical campus incidents are interwoven with the Benham folk-lore as his parents (played by Bill Young and Chuck DiSalvo) come to know a new Perci-

MONASTERY MUDDLE

Back from the holidays the seminary family is digging in for the short concentrated term ahead. The extra-curricular activities began with two thrilling basketball games last week. "Heart trouble" seems to be the only predictable outcome of the spirited competition.

Marked by the advent of Libby's typing class, a ten week path to speed and perfection, the peck and hunt system seems doomed. Orchids to Lib for his idea and also for the interest and enthusiasm with which he teaches.

This enthusiasm also is a possession of Dr. Hope, who has been voted the prof of the week. Combining a sharp wit with a sense of humor that doesn't give up, Dr. Hope has made the Church History course the highlight of each Middler day, and a thoroughly enjoyable hour.

The strains of "Happy Daddy to you" echoed forth as Poppa Gard entered his Hebrew class. The whole seminary family extends its warm congratulations and best wishes as the Gard family continues to grow. A little boy yeledh no less.

Why are the girls from Tennent laughing? Why is our favorite teaching fellow being affectionately dubbed "the pineapple?" YOU ask SHERRY.

Nomination: Shady McFall for Song Leader of the year.

val. Delores Desire (Bud Horne) and the Reverend Seymour Sinn (Roy Harrisville) also find that a term in the Benham Club has made a different man out of Percival. The cast was rounded out by Bob Nelson as Lucy Lipsweet and Bob Reighart as Christmas Cheer.

The evening closed with the distribution of gifts accompanied by original poems. Few of the gifts found permanent or grateful recipients, but instead were forwarded to the children of the Witherspoon Church.

FRONTIERS OF THE CHURCH

"Where are the ministers who will present the Gospel of Jesus Christ on the frontiers of His Church?" This was the question asked of Seminarians by the speakers on Frontier Day. "Those parishes that cannot support educated ministers are the ones who need their leadership the most," said the Rev. Bernie Taylor of the Dale Hollow Larger Parish in southern Tennessee. Mr. Taylor used his own churches as specific illustrations of the great need for ministers on the rural frontiers of the United States. Dr. Lawrence Lange, personnel secretary of the Board of National Missions, and the Rev. Paul Lindholm, acting personnel secretary for the Board of Foreign Missions asked students to volunteer for service in the unchurched areas of the world.

Mr. Lindholm spoke of his experiences in China and the Philippines. He also presented the movie, "South of the Clouds," which showed the influence of Christianity upon a Moslem girl at the school in Beirut.

The Rev. Ronald Brook illustrated with color slides his presentation of the needs of the rapidly expanding Church of the African Cameroun.

After showing color photographs of Chile, the Rev. Donald Fletcher also spoke.

SEMINARY BASKETBALL TEAM

For the second straight year the seminary will have a team on the hardwood. Last year the squad won seven out of eight games. With the added strength of the Juniors greater things are expected this season.

Those returning from last year are: Bruce Davis, Timken, Jones, Smiley and Ren Jackson. New Juniors are: Dick Colman, Dick Miller, Gray, Brahams, Suelztz, Jaberg, Dowell, and Gehrman.

Games have been scheduled with Union, Drew, and General Seminaries. The first game will be played Monday, January twenty second at Drew. The first home game will be with General on January 29, at 8:00 P.M. Bill Proctor will act as manager.

CALVIN-WARFIELD AND BENHAM VICTORS

Sparked by the torrid second-half rallies of both the Calvin-Warfield and Benham clubs, the intramural basketball schedule got off to a rousing start last week. Each of the four teams will play one another three times. The closeness of both tilts last week seems indicative of the terrific struggle which lies ahead for the club which will finally garner top honors.

The Friars ran out of gas in the final minutes of last Tuesday's game and fell behind as "Pat" Patton dumped in two decisive foul shots to give Cal a 38-37 triumph. Led by the deadly shooting of Hap Brahams, the Friars held the lead throughout the contest until the final two minutes. Here the relentless last half pressure of Calvin finally licked the monks. Brahams was high scorer for the day with 18 counter.

Brilliant shooting by Bruce Davis paced Benham to a 43-41 conquest of the Married quintet. Dropping in nine field goals and three foul shots, Davis kept Benham in the contest which saw Married, sparked by Charlie Dowell's nine points, jump to a 24-19 half-time lead. With the score knotted at 41 points, Ray Lumley of the victors dropped in the decisive bucket. The Benhamites successfully froze the ball until the final whistle. Davis was high with 21 points, while Dowell and Dick Miller led Married with 13 and 10.

LATE HOOP SCORES ! ! !

MARRIED	35	FRIARS	34
CAL-WARFIELD	46	BENHAM	43
<u>WORKERS TOGETHER</u>			

A recent issue of the PRINCETON SEMINARIAN ADDED \$15.00 to the United Funds Drive.

Miss Beverly Fox, of Los Angeles, California, read about the drive in the newspaper and sent in her pledge to Henry Jonas, Chairman of the project. Although Miss Fox is absent from the Seminary this year, she still considers herself a student and felt responsible for making a pledge.

THE PRINCETON SEMINARIAN

A Student Voice of the Christian Church

PRINCETON, NEW JERSEY

February 13, 1951

VOL. 1 No. 5

PANEL DISCUSSES FREEDOM

Dr. Joseph Haroutunian opened the S.E.A. panel-symposium Monday night with an address on "The Meaning of Human Freedom." Pointing out that the Bible and theology see freedom as deliverance from the bondage of law, sin, the world, death, wrath, and the devil, he insisted that these concepts are saved from meaninglessness only when put into the political context. Dr. Haroutunian challenged the complacency of both the theologian and the professional politician. We must realize that "today the political problem is the religious problem," but also that "lurking inside of every technical problem is a spiritual problem."

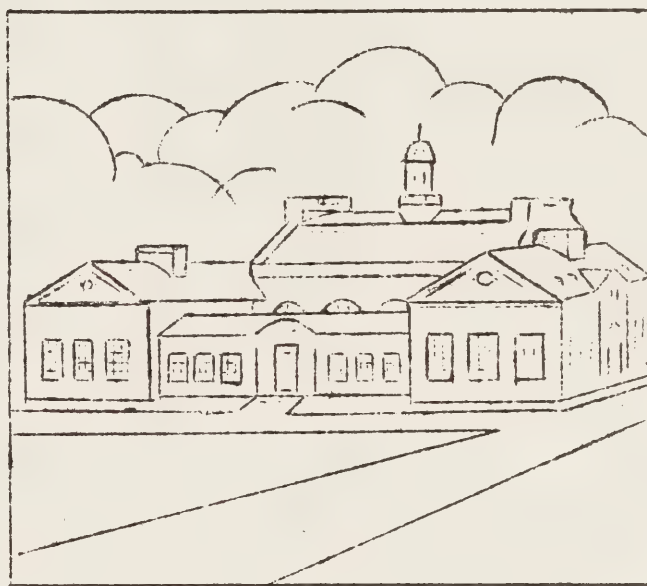
Various aspects of "Freedom and American Institutions" were discussed by the four-man panel on Tuesday afternoon. Mr. Halbert M. Jones, a North Carolina textile manufacturer, emphasized freedom
(Continued on p.6, Column 1)

NEW OFFICE CREATED

By action of the Board of Trustees of the Seminary, meeting last October, the new office of Alumni Secretary and Director of the Placement Bureau was created within the administration of Princeton Seminary. To this new office the Board of Trustees appointed Dr. Orion C. Hopper, who has been pastor for the last twenty-one years of the Memorial Presbyterian Church of Newark, New Jersey. He assumed the duties of this new office on January 15, 1951.

As Alumni Secretary, Dr. Hopper will be a liaison between the alumni and the Seminary. The Placement Bureau is designed to facilitate the placing of graduating Seniors in vacant pulpits. Princeton Seminary alumni who may desire changes and churches seeking new pastors will also have access to this service. The office is located in the ground floor of the Administration Building.

TRUSTEES VOTE STUDENT COMMONS



At the recent meeting of the Board of Trustees the much discussed \$748,000 Student Commons was officially authorized, according to Dr. Mackay speaking at the Student Council Meeting Monday.

Material has been ordered and construction will commence immediately after the project is cleared in Washington as not falling under a restricted building category. No difficulty is expected. Plans call for a fifteen month job, weather permitting.

The two floor center will be located between Brown and Hodge Halls. It will house the dining facilities of the entire campus and an auditorium. Both will seat 400 persons. In addition there will be student, faculty and alumni lounges, the snack bar, guest rooms for visitors and a memorial hall.

The commons is expected to become the focal center of campus life. It will facilitate faculty and student association and contribute to our general spiritual advance as a seminary.

The present eating club system will become extinct when the Commons is opened.

THE PRINCETON SEMINARIAN

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CRISIS REACTION

How should Princeton Seminary in toto react in the face of present national emergency which may erupt into global war?

Serene aloofness supported by ecclesiastical exemption is hardly worthy of the Church of Jesus Christ. This does not mean we must take up arms, but true Christians will never stand idly by and watch men suffer. A positive approach will seek to discover clear courses of action in existing difficulties and will also anticipate future problems and possible solutions.

Three general concepts of positive reaction emerge.

1. Every individual must be conscious of the issues of the world crisis.

Ultimately, the existence of a free America, and of Princeton Seminary is at stake. In fact, MY life or death is in the balance, whether veteran or civilian, student or professor.

2. Every individual must therefore decide what he intends to do about it. God will lead in a course of action.

Without a doubt, most of us in seminary will remain till graduation. Some will then become chaplains; many will enter diverse Christian paths. Our present course of action is to work at learning; to prepare diligently for Christian service; to do business in school...but not as usual. Men are dying for us. We stand under demanding responsibility.

3. Every individual must engage in his course of action without reservation. It may eventually result "even in the death of the cross", but our best is not good enough for God. If necessary, our lives, plans, methods, all, must willingly experience radical change to attain efficiency.

Thus, if our present task is to study and learn, every capacity for attaining must be unleashed and allowed full development. If our task is teaching, every opportunity for student achievement must be provided.

The conditions which are necessary to attain and maintain this stimulating educational atmosphere do not at present time exist at Princeton Seminary for undergraduates. The seminary graduate school does meet the requirements. The merits of the latter should be the essence of the former. Individual ability is to be recognized, initiative utilized and fostered, personal study and growth stressed as much as possible. Method and content of every course must be measured by this criteria. The present level of study, which often stifles ability and conforms men to mediocrity, is not worthy to meet the crisis. If advanced and graduate methods of education as they exist in graduate schools at any good secular university were available to students here, men could complete in two years more than they now do in three. As it is, we study for

(Continued on p.3, Column 1)

LETTER to the EDITOR

.....Recently a Federal Council pamphlet declared that we as Christians must make decisions in this critical hour and that we have no right to divorce ourselves from those who carry for us the heavy burdens of political and military decisions. Would to God that the cloister would heed this call. Relatively untouched by the crisis of the hour, we continue to spin our airy theological webs and rather piously content ourselves and only ourselves with "This is My Father's World". In the meantime, our contemporaries, a bit confused and shaken, seek to come to grips with the issues. A seminar at the University recently dealt with the rightness and wrongness of such items as dropping the atom bomb, pacifism, Point Four, etc., etc. But what do we of the cloister know of such things? True, we are continually reminded by word and pen that theology must be relevant. But with very few exceptions, who of us is making it relevant? Is the light of God actually being thrown on the levels of life where men live? Could it be that too many of us have divorced ourselves, faculty and students alike, from the really vital issues of our day? How we do it is a mystery and yet we certainly seem to be making ourselves gloriously irrelevant in the present world crisis. Baron von Hugel once said that Christianity has taught us to care. Do we care? Is it anything to us that the miseries of life threaten to consume multitudes? Do we even know what those miseries are? I wonder.

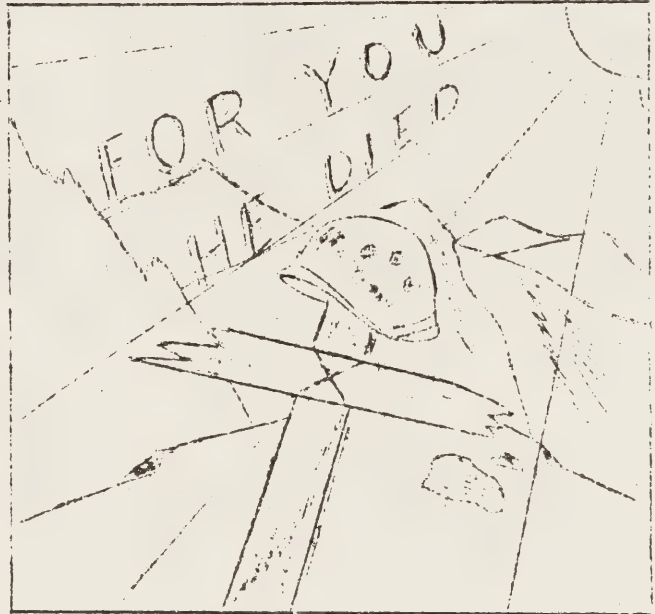
Ah...well, back to the Anknüpfungspunkt..

Sherry MacKenzie

Editorial (Con't. from p.2, Col. 2)

marks on monthly examinations and to meet classical rather than progressive standards of education.

The Church must rise to the challenge. In these days when clay idols are falling everywhere, it is time we tear down as much as necessary and build anew for the Atomic Age.



SHOULD PRINCETON SEMINARY ACCELERATE TO MEET THE NATIONAL CRISIS?

Armed with this very timely question this reporter set out to canvass student opinion. The cross section of thought covered all three academic classes; married, single, veteran, and non-veteran students.

From a cross section of fifty of our student body covered, forty five were of the opinion that the seminary should provide an optional accelerated program in keeping with the demand for total mobilization of our national resources.

The New York Times of February 5th carried the front page article of the return to the accelerated program by a great number of our colleges and universities.

The fact that our own church is behind in its quota of chaplains for our armed services constitutes a serious problem. The situation would seem only to grow worse with the exceedingly rapid expansion of our forces.

The Church at home, too, faces the problem of pulpits left vacant by ordained men who have entered service.

(Continued on p.5, Column 1)

A CHRISTIAN EXISTENTIALIST

Speaking "in the spirit of Kierkegaard," Dr. Paul L. Holmer, assistant professor of philosophy at the University of Minnesota, addressed a special meeting of the Theological Society on Monday evening, January 29, in Alexander Parlor. Dr. Holmer, an authority on Kierkegaard, appraised some of the problems of modern man: the uncertainty of the future, the reality of need, the need of faith.

With regard to faith, Dr. Holmer stated that man today has developed certain illusions concerning existence and thus tries to gloss over the need of faith. He enumerated six such illusions: the inherent stability of the material universe, the continued maintenance of routine, faith in man's cleverness, the security of being man, the competence or steadfastness of friends, and self-complacency or adequacy.

Dr. Holmer concluded by saying that religion should be based on one's own need. Religion does not produce faith; life does. Religion should be the manifestation of faith grounded in life.

ECUMENICAL FILMS

Next Thursday evening, February 15, two outstanding sound films concerning the ecumenical movement will be shown in Miller Chapel.

The first movie, entitled "The Churches Work Together," is based largely upon the Toronto meeting of the Central Committee. Dr. Reinhold Niebuhr, Pastor Martin Neimoller, Bishop G. Bromley Oxnam, and Dr. Franklin C. Fry are among the leading personalities highlighting the film. It points out some of the key issues discussed by the Committee with illustrative photography taken in cooperation with the Toronto churches.

The second film concerns the meeting of the World Council of Churches at Amsterdam in 1948. It portrays the organization of the Council as a strong step toward Christian unity. It expresses the necessity for all Churches to pool their strength of numbers and spiritual resources in the full effort to save mankind

CONVOCATION DAY

...Dr. Joseph Haroutunian, of McCormick Theological Seminary, prefaced his first lecture with the observation that creative thinking often leads to heresy, but added that it was time for the Church to stick her neck out, in an attempt to make the Gospel relevant to modern man.

Although the basic Christian tenet is that man is reconciled with God through the death and the resurrection of Jesus Christ, Dr. Haroutunian thinks that orthodoxy has failed in its interpretation on two counts. First, it has never recognized the source of man's sin. Second, it has laid practically its entire emphasis on the Cross as the atoning work, instead of taking the death and the resurrection together as the reconciling factor between God and man.

The speaker's thesis was that anxiety over physical death, a limitation of creaturehood, was the basic factor in the Devil's temptation, which led man to rebel against God. Jesus, through His death and resurrection, exorcises from us this rebellion based on mortal anxiety. On the one hand, He has shown us how a man should die--free from rebellion against God, even though this mortal life has come to an end. And on the other hand, God's raising of Jesus has shown us that life is not meaningless, but that our destiny is eternal fellowship with God.

from disintegration and chaos, through achievement of spiritual world community.

For the men who wish to make use of these films in their local churches, an opportunity will be provided after seeing the films, to order these films for a specific date. Dick Couch and John Sefcik are in charge of arrangements for these movies, which are being sponsored by the Inter-Seminary Committee.

ACCELERATION QUESTION (Con't. p.3, c.2)

A surprising number of the Middler Class felt vitally concerned because of their desire to enter the Corps of Chaplains. A veteran said, "In view of the type of chaplain I saw in service, I want to do my part in meeting the spiritual needs of service men as quickly as possible. We need an accelerated program here."

A Senior spoke in favor of the shorter course, but added, "A seminarian purposely going through the accelerated course should be given specialized field work. In his first pastorate, he can afford to make mistakes. In the service, he can't afford to lack experience."

A married student viewed some of our present curriculum as irrelevant to our present day situation. He said, "...less ecclesiastical double talk."

Some thought that with the exclusion of useless courses, the program could be easily accelerated.

All approached spoke of the faculty problem involved in a quick change. But, everyone felt that a time such as this demands action on the part of each one. This reporter was amazed to find the extent of the "gripes" which exist among a cross-section of our seminary family. The time has arrived to come down from the ivory palace. When young men, such as ourselves, are dying on a not-to-far-distant front, we should ask the personal question, "Am I hiding behind a 4-D classification?"

In the light, then, of current widespread opinion, the times demand action from the faculty level upon an accelerated program which, through optional, would be available to all students.

T.C.J.

The final report was given by William Vogel who stated that the Snack Bar will be in operation by the end of this week barring some unforeseen event.

STUDENT COUNCIL

The monthly meeting of the Student Council was held last Monday night, in Alexander Hall Parlor.

Neill Hamilton opened the meeting with brief devotions and Dr. Mackay gave his "state of the Seminary" report. The Seminary President began by congratulating the Staff of the PRINCETON SEMINARIAN for its recent issue, stating that it was immensely superior to certain similar publications of campuses equivalent to our own.

Dr. Mackay then made mention of the Snack Bar and made it clear that he was very happy about the development, especially for off-campus students and also for the sake of conviviality. He then closed his remarks by assuring the building of the Commons.

Dr. Kerr and Dr. Gard were elected leaders of the next Seminary Communion service to be held on March 26. A discussion followed concerning the speaker for next year's Convocation Day. No decision was made pending further investigation of suggested speakers.

Henry Strock reported his findings on the problem of the swimming pool and the matter was shelved by the Council in definitely due to lack of interest among students.

The report of the Editorial Board of the PRINCETON SEMINARIAN was presented by David McCullouch. Because of a technicality final acceptance of this report was put off until the next meeting of the Council.

The Council then took up the matter of monies from last year's Fund's Drive intended for Korea but held up because of the present situation there. A motion was made and passed that last year's funds and the money collected this year for Korea be held for two months. If at the end of the two months the situation in Korea has not cleared it has been suggested that the student body of the Seminary meet and suggest an alternative to Korea. It was felt that such a large sum of money should not be held back indefinitely when there are so many needy fields in the world.

SENIORS EVALUATE SEMINARY PROGRAM

At the present time, work is in progress for the preparation of the Senior Report to the Faculty.

Each member of the Graduating Class is expected to give one hour of his time to meet with one of the thirteen interviewers and fill evaluation sheets. The evaluation will cover the Seminary curriculum, student life, and field work. Seniors in Tennet Hall will also judge the women's work on campus.

The content and method of instruction of all required courses will be graded according to a five-point scale, and the tabulated results will form the basis for the report.

Interviews with the Seniors will be completed by March 1; and, in the middle of April, the recommendations will be presented to the class for approval. On May 1, the finished result will be presented to the Faculty through Dr. Mackay.

Warren Qst is chairman of the committee engaged in this project.

PANEL (Continued from p.1, column 1)

of action, stating that men should be free to make a living where and how they choose, providing that they do not infringe upon the privileges of others. ". . . Powerful. . . central government is the most dangerous threat to your freedom and mine," he said. Mr. Ted F. Silvey, a CIO executive, underlined the ways in which restrictions by government can be the means of extending freedom, for, he said, "we can do some things together, which we cannot do alone." Dr. Edward Mead Earle of the Institute for Advanced Study stated that the problem of freedom for the politician is how to attain a balance between the forces of cohesion and the forces of individualism in a society. According to Dr. Earle, "the greatest single danger today is the way in which organized minorities force their ends without due regard to the welfare of all." Dr. John A. Mackay concluded the panel presentations. He said that "man has a right to be free from enslaving circumstances insofar as they are imposed by fellow men," though, in a more ultimate sense, "man is truly free only when he becomes God's captive."

TEAMS LENGTHEN REACH: PROBE FRONTIERS

Two of the longest trips of the year have highlighted the mission of the Evangelistic Fellowship during the past-month.

By far the longest journey was made last weekend to the Ben Avon Presbyterian Church just west of Pittsburgh. A team, led by Robert Argie and assisted by Morgan Roberts, John Zercher, and John Reynolds, appeared there Saturday night to conduct an evening of games for eighty-five young people and concluded the session with a spiritual challenge. Sunday morning the men taught Junior and Senior High classes and brought testimonials and a sermonette in the worship service. The visit was climaxed with a Young People's meeting that evening. The pastor, Rev. John A. Bellingham commented that this event was what he had been praying for to give the young people a boost in the face of competing secular attractions.

On January 20 the arm of the Fellowship reached out to Troy, New York as the guests of the Third Presbyterian Church. Saturday night, the team, composed of Glen Mayhew, John Zercher, Neil Munro, John Reynolds, and Arthur Gebhard, was featured at a Westminster Fellowship Rally of Troy and Albany presbyteries. After a game session with some hundred young people, the evening was climaxed with an inspiring response to the invitation to become personally acquainted with Jesus Christ. The success of the weekend was largely due to the efforts of the pastor of Third Church, John R. Ross, a Princeton graduate.

-In his closing address on Tuesday night, Dr. Paul Lehmann said that "the decisive issue of the present is the issue of how freedom shall be related to power." Christianity has a constructive contribution to make to this problem because its declaration of the Lordship of Christ can be the basis for investing authority with the element of sovereignty. Otherwise sheer power will be invoked to buttress authority, and then freedom disappears.

BEDLAM WITH THE JUNIORS

. . . The Junior Class invaded the basement of Whiteley Gymnasium on Thursday evening, January 25, and entertained the Seminary family with the annual Junior Party. Four skits presented by the first year men in the campus eating clubs formed the main part of the program. Drs. Donald Macleod and Donald H. Gard were presented to the audience by "promoter" Morg Roberts, and Jim Belt swore them in as judges, of the dramatic presentations.

In the opinion of the judges, Calvin-Warfield Club gave the best performance with their skit, "The Great Impersonation." A certain chicken thief, Hank Gay Man Hammurabi (Morg Roberts), and his accomplice, Mud Gard (Ed Moore), had captured the Applejack family. As father Applejack (Boyd Jordan) sat bound in the abyss of the thief's hideout, his sons Billy the Kid (Bill Moore), Son Kuist (Sherry Anderson), Moan Groans (Ben Sheldon), and Mack Cloud (Bob McKim) made significant observations about their fate. The climax of the play came when a disguised, gun toting figure strode down the aisle and rescued the captives. The heroine was none other than Mrs. Applejack, played by Mrs. John A. Mackay.

The Benham Club put on a take-off of the "lonesome Gal" program. Jerry Gillette did some behind-the-scenes narrating as Lonesome Pal, and Roy Strange and Tom Brower appeared as vocalist and guitar player, respectively.

A sidewalk quiz program featuring Hap Germann and Dick Miller was enacted by the Married Club.

The Friars presented a parlor scene with Lois Harvey, a baby sitter for Tom Ewing. The hero (Hap Brahams) rescued her from the villain (Deedee Harvey).

Music for the party was provided by Mrs. Donald Macleod, who sang two numbers, and by the Calfield quartet led by Shady McFall. The western theme of the affair was carried out in the decorations by John Howard and the Tennent Hall girls and in the checked shirts and blue jeans in which the guests appeared.

FOREIGN FACES

Sung C. Chun, a graduate student in Systematic Theology, is the General Secretary of the Korea Council of Christian Education. He received this appointment in 1949.

Chun graduated from Aoyama Gakuin Seminary in Japan in 1940. After serving for two years as assistant pastor at the South Gate Presbyterian Church in Seoul, he was ordained at a smaller church and continued as its pastor until the Japanese imprisoned him. A few months after his release, he joined the faculty of Chosen Seminary where he taught Dogmatics for three years before coming to Princeton the first time in 1947. In 1949, his wife's fatal illness called him back to Seoul from Princeton Seminary. Their three children have since lived with his parents.

He returned to the Seminary last September via Toronto, where he headed a group of fifteen Korean representatives at a month's conference of the World Council of Christian Education.

Currently, Chun is active as the president of the Korean Students Association of Eastern-North America. This group numbers 200, and its chief aim is to reduce the financial burden of its members.

PROPHECY FULFILLED

Several witnesses have reported seeing the fulfillment of a prophecy made by president Neal Herndon at the January supper meeting of North-South Halls. Predicted Mr. Herndon, "One of these mornings you are going to look out of your window and see what you think is a duck; but instead of a duck, it will be a stork with his legs worn down." The creature was first sighted last Monday, just after delivery to Bill and Barbara Pietsch of son James William, their first. Earlier deliveries include Martha Elizabeth to Carl and Melva Geores on Jan. 15, their second, and Ann Constance to Chuck and Jean Stratton on Jan. 21, their second. Prophet Herndon's latest comment, "This is only the beginning, folks."

CHARLES G. REIGNER READING ROOM

The Charles G. Reigner Education Reading Room, located in the Education Building between North and South Halls at 100 Stockton Street, is one of two resource rooms for Christian Education materials on our campus. It has been in existence since the beginning of the academic year, 1946-47, when it was used primarily as a source of research in Christian Education curriculum. Since 1948 the Reading Room has extended its service to granting check-out privileges on Friday afternoon and Saturday morning, for materials that are helpful in week-end field work activities.

Such materials as may be found in the Reading Room include general education periodicals and Christian Education periodicals of various denominations; resource material on leadership training sex education, daily vacation Bible School, week-day school; children's books for use in nursery and church school; curriculum materials of the Presbyterian, Methodist, Baptist, Episcopal, and other denominations, and of several religious presses; pictures for use in the nursery and church school; and a sizeable collection of reference books dealing with subjects concerning Christian Education.

POOL COMPLETION POSTPONED

Student opinion in favor of completing the swimming pool in Whiteley Gymnasium is not sufficient to warrant work on this project in the near future.

According to a poll taken in the clubs by Henry B. Strock, chairman of the Athletic Committee, 75 students were in favor of completing the pool, while 47 showed opposition and 32 refrained from voting. Because results showed insufficient student interest, the Student Council voted seven to four to postpone the project indefinitely.

A recommendation was made to see whether the University could increase its insurance coverage so that Seminary students could have access to its pool.

SEMINARY TEAM WINS THREE IN A ROW

The Seminary team opened its 1951 season with a narrow 32-30 win over Drew. It was a close game marked by sluggish, sloppy basketball. Ren Jackson was high man for Princeton with 11 markers.

Opening their home schedule the Monks welcomed the New Yorkers of General Seminary with a 69-27 lacing. Hap Brahams was high scorer as he swished eighteen points.

Friday night New Brunswick bowed 86-26 as the Princeton stars hit their peak of season play.

BASKETBALL SEASON AT HALF WAY MARK

The Calvin-Warfield and Married Quintets pace the field as the intramural basketball season heads down the stretch toward the championship. Both teams possess a record of three wins and one loss, while Benham and the Friars scramble for third place.

In the most decisive contest of the campaign to date the Married team trounced Calvin by a 45-37 count to gain the first place tie. Piling up an early lead through the efforts of Dick Miller and Hank Jonas Married spurted to a 12-5 lead at the quarter, and holding off a desperate Calvin bid, kept that margin for the rest of the game. Another victory by the Married squad was registered as they trimmed Benham 48-40, despite the twenty-five points chipped in by Jack Smiley in a losing cause.

The Friars made the most of Bruce Davis' absence to surprise Benham 39-36 for the monks' first victory. However, in their next outing Calvin-Warfield put a swift end to their victorious ways, submerging the Friars by eleven counters. Ren Jackson and George Munzing paced the Calvin attack with 13 and 11 points.

Next Thursday marks the second fray between Married and Calvin. The winner of this contest will assume the favorite's role as the season draws to a climax.

LATE BASKETBALL SCORES

Married Students	41	Friars	34
Calvin-Warfield	48	Benham	28

THE PRINCETON SEMINARIAN

JAN 22 1952

VOL. II, NO. 1

"A Student Voice of the Christian Church"

DEC. 4, 1951

THE MINISTER AS A COMMUNITY LEADER

by William M. Boyce, Jr.

Again we have been reminded that the imaginary circle which is customarily drawn around the minister is too limited and restricted. This time the reminder came insistently as an address by Liston Pope, Dean of Yale Divinity School, on the subject: "The Minister as a Community Leader." Speaking in a conversational manner and with a refreshingly practical orientation, Dr. Pope confronted us with a wider and more challenging view of the minister as a leader, not only in the Church, but also in the community.

He set this view in sharp contrast to what he called the "conventional" role of the minister. The conventional minister, according to Dr. Pope, is a victim both of himself and of his congregation. The latter group conspires to force him into the "traditional" mold by pointed references to the former pastor or by the obvious compliment or absence of compliment on a particular sermon. His parishioners put him on a pedestal, make him into a model which the community approves but will not follow, until he stands as lonely and as isolated "as the war memorial in the center of town."

The minister himself, however, must assume a great share of the responsibility for his own tragic isolation from the community at large. He makes himself into "the priest of a cult rather than a leader of the community." He orients himself to his own particular congregation; he visits only those on his own roll; he maintains a one-social-class and a one-race parish. He gets excited about the obvious enemies of the Church, but he fails to see the subtler ills that sap the very life of the community. In short he is the "leader of a vested interest rather than the architect of a new community."

Having thus described, with all of the keenness of his sociological genius, the "conventional and successful" minister, Dr. Pope insisted firmly that this should not be! Drawing his imperative from what he called "the brotherhood of man under God," he proposed that the minister must become a leader in secular affairs. He must avoid the tendency to identify his own parish with the Gospel or the Kingdom of God, for such an exclusiveness "fails to serve either man or the God who cares for all men, and not for Church members only!" To be sure, he has to feed his own sheep, but he is not limited to that circumference. "The Christian ministry, if it is to be truly Christian and truly a ministry, must be to the whole community."

The minister must not only know where people are going, but he also must redirect their motion. If he is to redirect, if he really is to be "the architect of a new community," he should do four things: (1) know the community better than anyone else through the Rotary Club, the trade union, and the pastoral call; (2) make himself a real member of the community by employing community agencies, by encouraging the members of his church to look upon community service as Christian service, and by learning the rudiments of social strategy; (3) know how to reach specific groups—the Negro, labor, the "country-club set,"—and how to use all the newer instruments of communication; (4) not be content to serve only his own particular community but keep his eyes above its level and be to it an ambassador of the world and eternity.

As is evident from this summary, Dr. Pope did a superlative job of analysis and practical recommendation, of describing what is and what should be. He failed, however, to face adequately or realistically the question of "why." Why should the minister become a leader in the community? Dr. Pope hurried over this question in his formal address, apparently taking it for granted that we automatically would make the transition.

It was only in the discussion period which followed that he faced adequately the problem of the need for an authority, a reason "why." Even then, however, he was not sufficiently realistic, and he missed a good opportunity to utilize his practical genius. He said that "a man who has been justified has nothing left to do but love his neighbor." As he himself previously had admitted, however, so many ministers "love" their neighbors without ever doing anything for them. Far too often, love means attitude rather than action, something abstract and ethereal. If it is to serve as an imperative, men like Liston Pope must re-define Christian love in specific, concrete, twentieth-century terms, so that people can see why it equals social action.

Some who heard this address may have thought that Dr. Pope over-emphasized the community responsibility of the minister. It should be pointed out, however, that in this respect he was faithful to his announced subject. Moreover, in the question period following the lecture, Dr. Pope made it quite clear that he does not equate Christianity and social action. "Religion is not social action," he said, "but social action is a derivative of

religion." Thus the love of God is definitely prior to the love of neighbor.

One other criticism should be made. In his treatment of the community as distinct from the Church, Dr. Pope gave the impression that the two occupy different spheres. Of course this is true insofar as the Church has a specifically religious function, but the Church also is a part of the community! Cannot the minister be a much stronger

William Boyce is a senior at Princeton Seminary and president of the student body.

leader in the community, if he works through his church by arousing the social consciousness of his people as a whole? To be sure, he must not limit himself to the Church, but he also must not limit himself to the community!

In the final analysis we acknowledge willingly our indebtedness to Dr. Pope for reminding us of a responsibility which the press of duty so often causes us to neglect. He has given us a practical vision, and our hope is that we may never cease in our efforts to bring it to pass.

e. g.

A COMMUNITY CONCERN

On an October Sunday afternoon nine Seminary students attended an open meeting of the local chapter of the NAACP (National Association for the Advancement of Colored People.) The discussion of the meeting centered around the most acute problem that has confronted a group of Princeton Negroes in some time. Although the problem will affect most of Princeton in some way or other, it is little known in the community and on the campuses. It was the first these Seminary students had heard of it.

In a nutshell the problem is this: On Nov. 29 twenty-six Negro families were temporarily displaced from their homes. Because 3 generations are included in many of the families, there are well over 200 people affected.

The reason for this shifting is the \$600,000.00 Federal Housing Project which will be constructed on land now occupied by these houses. Nov. 29 was the date set for opening of bids, and construction was planned to start immediately.

At the NAACP meeting in October, there was some anxiety on the part of Negroes who feared they would have to leave Princeton (which would mean giving up their jobs) in order to provide lodging for their family. The Housing Authority employed Mrs. W. F. Fullam last spring to re-locate the families but she has made little progress. The facts are that in Princeton there are practically no rent houses, and in the last year only a few houses have been for sale. Each of the possibilities that have arisen has been snatched up by a desperate family, but there have not been enough to go around. Only two weeks before the deadline on Nov. 19, Mrs. Fullam reported that a majority of the families still had not found lodging. Many of the families have been packed since June, since there have been several deadlines set for evacuation, but each has been postponed, and with the onset of winter and the use of oil burners, danger of fire has increased considerably.

It is almost impossible to "blame" anyone in this

tight situation. The Negroes had a year's notice of this move; Mrs. Fullam has been working with them since April. Mr. David Lloyd, chairman of the Housing Authority, said all the affected families have been assured they will be given first priority on the new units when they are finished next fall. Some of the families are now living in uncomfortably crowded conditions, so that any change would seem an improvement. For example 11 people are sharing 3 rooms. And there are several tenants who have not paid rent in 2 years.

On the other hand, loss of home—even for a 12-month interim—is an unpleasant prospect. It is often impossible to "move in with relatives" when all the relatives are already sharing the same roof. Thus far, three families have found it necessary to move to Trenton or nearby towns. All surrounding towns were combed by the Replacement Committee with poor results. Further anxiety is caused by rumors circulating among the Negroes that whites or others will be given the space in the new units. Rev. John W. Johnson, president of the NAACP, and only Negro member of the Housing Authority, said that pleas for help, mainly through local churches, have produced little result. "Cooperation is a very important thing when we're trying to better relationships between groups. So many citizens do not know what is going on at all. We feel it is the concern of the community at large," says Rev. Johnson. The labor turnover would be considerable if the 26 families were forced to leave Princeton.

Other facts about the Project: It will be located on John, Witherspoon, Lee Ave., and Lytle streets. Because of the critical housing problem existing in Princeton, it will contain 50 units instead of the 14 Princeton is entitled to. Renting for \$35.00 a week, each unit will contain from 1-3 bedrooms, a living room, dinette, bath, and will be furnished with refrigerator and gas range. There will be central heating, and it will be a 2-story, garden-type structure.

M. S.

RECOGNITION OF ROME?

To argue against President Truman's decision to establish formal diplomatic relations with Rome on the grounds that it violates the constitutional principle of separation of church and state is a futile procedure. As a matter of fact, the principle is clearly implied in the constitution and is clearly violated by the president's action. But because of the ambiguous nature of the "Vatican City," it may be possible to ignore the principle involved in the issue and to justify recognition on a purely legal basis. The letter of the law can often be used effectively to contradict the spirit of the law. To contest the appointment of Clark on technical grounds is to subject oneself to an endless haggling over interpretation. If one is convinced that the principle of church-state separation would be violated by recognition of Rome, he is more likely to succeed in arguing against the president's action on practical rather than on constitutional grounds.

Aside from a spurious defense of recognition based on precedence, or what other countries do, or in the interest of some undefined "purposes of diplomacy and humanitarianism" (Truman), the only practical, positive argument for recognition is that diplomatic contact with the Vatican "would assist in coordinating the effort to combat the communist menace" (Truman again). It is held that Rome is the world's most advantageous "listening-post," with unique sources of information. And since, as Cardinal Spellman put it, "the United States and the Holy See have identical objectives of peace," it is "most logical therefore that there should be a practical exchange of viewpoints in the search for the peace so devoutly desired by all peoples and especially little peoples."

Now, even if one ignores the fact pointed out by *Christian Century* that such an argument "places the entire structure of the Roman Catholic Church, from the pope and the hierarchies down to the lowliest parish priest, in the position of maintaining an international spy ring" (operative in our country as well as in those of our enemies!); and even if one accepts the assumption (subject to serious doubt) that Rome does have information the United States could not obtain without formal diplomatic relations, this argument from expediency breaks down on two counts—either of which is impressive enough to warrant dismissal of the whole scheme.

In the first place, to accept Rome as our ally against communism is to assume that any enemy of our enemy is our friend. One would suppose that our experience with Russia since World War II would be enough to cure us of such naiveté. The fact is, Roman Catholicism by virtue of its authoritarianism is just as much opposed to our democratic principles as is Russian communism. James Hasting Nichols in his authoritative work, *Democracy and the Churches*, and Paul Blanshard in his more spectacular work, *Communism, Democracy, and Catholic Power*, both offer convincing historical evidence as proof of this fact. And despite the fact that the Catho-

lics consider both of these men bigoted anti-Catholics, the encyclical of the various popes (especially Pius IX's "Syllabus of Errors" in 1864) and other authentic Catholic writings verify the fact that in essence Roman Catholicism and democracy are diametrically opposed. An indicative example is the famous statement of Louis Veuillot, a French Catholic layman of the 19th century: "Where we Catholics are in the minority, we demand freedom in the name of your principles; where we are in the majority we deny it in the name of our principles." One can only conclude, therefore, that any policy which gives a professedly anti-democratic institution like Roman Catholicism any voice at all in our government is contrary to our own best interests, regardless of the fact that we are both threatened by a common enemy.

In the second place, to accept Rome as an ally against communism is to alienate or at least to discourage the confidence of the democratic forces of Western Europe. Recognition of Rome undoubtedly will have the same negative effect on democratic elements in France, Germany, Belgium, and other Western European nations that our recognition of Franco's Spain had. Nichols again submits impressive evidence to support the view that one of the major factors in the original impetus and continued growth of communism in Europe has been the fact that the people turned in desperation to communism in reaction against Roman Catholic authoritarianism, hoping to find in Marxism the freedom denied them in Roman

THE PRINCETON SEMINARIAN

"A Student Voice of the Christian Church"
A monthly publication by students of Princeton
Theological Seminary.

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Christianity. Thus should we identify ourselves with Rome, we would actually be encouraging communism in Western Europe at the same time we are combating it in Eastern Europe. To trade the support of democrats on the continent for the support of Rome is a poor trade. In the long run, we would lose infinitely more than we would gain. Truman's decision, therefore, is contrary to our democratic interests abroad as well as at home.

In 1949 Dean Wilbur J. Bender of Harvard observed prophetically: "There is no danger from an open communist which is half so great as the danger from those

who would destroy freedom in the name of freedom. . .” To recognize Rome in order to fight communism, however sincere or insincere Truman’s reasons may have been in advocating it, however a purely sophistic or a genuinely motivated argument may be able to get around the principle of separation of church and state to justify

it, is precisely to fall prey to this greater danger. We Protestants oppose the move, not as “bigoted sectarians,” but as vigilant democrats, and not only as vigilant democrats but as concerned Christians whose responsibility it is to work for a free Church and a free society.

S. G.

MARITAIN AND ART

By Gustav Kriener

“The Responsibility of the Artist” is the theme of a series of six lectures which the famous French philosopher and Neo-Thomist Jacques Maritain is delivering at Princeton University this fall.

Born in Paris November 18th, 1882, Maritain studied philosophy and science at several universities in Europe, until converted to Catholicism in 1906. He began to engage himself in scholastic philosophy and brought about a Thomistic renaissance in Catholic philosophy and theology. Maritain has been professor of philosophy at Princeton University since 1948.

The balance of freedom and responsibility is a problem we face today in a world whose moral stability is broken. Therefore, Maritain’s subject is one of the urgent and important ones of our time.

In his first lecture Maritain tried to give a definition of art in general. Although born of craftsmanship, art tends no longer to the good of men but rather to the good of the work. Art has its end in itself and that is its very essence.

The second lecture dealt with poetry and beauty, both of which set the artist apart from other men. Poetry is not meant here in the narrow meaning of the word, applied only to a particular branch of art, but is the very dynamic force in all arts; it is above logic and lives on the creative intuition of the intellect, fed by senses, imagination and emotion. Although this is the nature of poetry, according to Maritain, an artist need not neces-

sarily suffer from psychological explanations. Beauty is an absolute which admits no division; it is the force which drives the artist to create a work and awakes in us the delight to take part in the work presented and to swing in its rhythm.

In his third lecture Maritain changes the point of view and looks at his subject from the other side. Although art and morality belong to two different spheres and are autonomous, they are nevertheless bound together by the very fact that they both are concerned with human beings. In the realm of morality the only good considered is the good of men, not the good of the work. With respect to human life, the good of man has pure and simple primacy over any other good, and is to be achieved by virtues, of which “prudence” is the queen. The art as such is not subjected to morality, but the artist as a man has to recognize moral obligation: thus the different spheres get into conflict. Humanity needs art and as such is dependent on it but can at the same time not give up any morality.

How are art and morality to be reconciled? At this point Maritain transcends philosophy and takes, or at least claims to do so, refuge in theology. By love originating in divine grace, the two different spheres can be brought together. If love enters the realm of morality, “prudence,” the queen of virtues, becomes the servant of love. The perfection of human life is the perfection of love.

So far Maritain. There are still three lectures to come. We are looking forward to what Professor Maritain is going to say about the responsibility of the artist. That will surely be very useful and may help us to see an urgent problem of our time.

I wish to make only one remark: This is purely philosophy and the term theology should be avoided. Quotation from the books of the Bible does not change a philosophy into a theology, and mentioning the love or charity of I Corinthians 13 without speaking about the Incarnate One in whom this love is manifested does not mean that we enter the field of theology.

The love in the realm of morality is abstract as all moral virtues are abstract, but the love of I Corinthians 13 and John 3:16 is concrete; namely, in the Crucified, in whom God has also revealed in a paradoxical way his glory—and glory includes beauty.

Gustav Kriener, from Bocu Germany, is a graduate student at the Seminary. His studies have taken him to numerous European universities including Bonn and Edinburgh.

Why I don't go to the Movies

1. I was made to go when I was young.
2. No one ever speaks to me when I do go.
3. When I go they always ask for money.
4. The manager never calls to ask me why I have not been there lately.
5. The people there do not live up to what they show in their films.
6. The music is very poor.
7. I was ill for 6 weeks and nobody from there ever came to see me.

MARTIN BUBER (I)

By Hans Hofmann

(Translated from German by Wayne Plummer and the author.)

When Frederick the Great asked his chaplain to give him a proof for the Christian faith, he answered, "Your Majesty, the Jews."

This nation above all others, shows the uselessness of every attempt to preserve "human" security and by its faith points to God's promise as the only basis of lasting security. The uniqueness of these people is that time and time again they have been driven away from their roots and thrust into the streets of the world. But to this people, chosen out of the multitude of nations, God has always sent prophets who have tried to show them His saving will.

One such prophet is Martin Buber, who, first in the midst of the cruelty of the Nazi era and later among the errors of the new state of Israel, proclaimed the purpose of God for the Jewish people and made clear to them His comforting promise.

His life is deeply rooted in the Jewish history of his time. Buber's task is to realize the meaning of this people, given by God in the midst of the foolish hatred of the world. But his answer was to be rejected even by his own people.

He was born in Vienna in 1878 and there, even as a child, he experienced the problems of his faith. The marriage of his parents was broken by the tension of this one problem. Thus, the boy was sent to his famous grandfather, Salomon Buber, who was engaged in research work on the Midrash. Listening to this genius—thought at the same time one of the most pious of Jews—Buber came to know the richness of the spirit of his people. But in spite of this, young Martin was filled with the constant Jewish yearning to disappear in the surrounding world. He wanted to be a European among Europeans—but without success. With this feeling uppermost in his mind the young "Jonah" went to the Universities of Frankfurt, Leipzig, Vienna and Zurich to study Law and Social Science. But he was not received by his acquaintances as one of their own and just as the first Jonah was thrown overboard so he now felt himself rejected.

The rising Nationalism in Europe drew the student out of the study centers of Europe into the lonely wilderness of Eastern Poland. There one could hear the mighty flowing fountains of the Jewish religion. He became acquainted with the ecstatic and mystic movement of Chasidism, the wisdom of the faithful Jewish believers. For fourteen years he lived among these simple, poor—though inwardly rich—people who taught him how to meet God directly in the inner life and through community with the

Children of God. He also collected the legends of wandering teachers and soon found that his thirsty soul was being filled with the abundant richness of this mystic religion.

In 1923 Buber returned to Frankfurt to take the chair of Jewish Philosophy of Religion. There were two purposes in his return to Western Europe: 1. to free his people from the desire to merge with the bourgeois environment, and 2. to fight for recognition of the uniqueness of the Jewish people among Christians. In neither attempt was he successful. He opposed without effect the leaders of Zionism, because these men, trying to establish a national and secular movement the goal of which was a Jewish state, based their efforts on misinterpreted traditions and drained the Jewish faith of its meaning. Furthermore, the rising tide of Nationalism in Germany would not tolerate a Jewish self-consciousness. Buber's arguments with National-Socialism forced him to leave his chair and his country; but he found refuge in Switzerland.

Absorbed by a passionate love for his despairing people, Buber travelled through the Western countries to seek understanding for the plight of the "scars." He found only deaf ears. Neither the disinterested wealthy Jews, nor those tortured by the Nazi regime, nor those fanatically attempting to establish a secular Jewish state, would listen to him, because all those sought only their own individual goals. In spite of this complete misunderstanding he offered the new state of Israel his services and accepted the chair of Social Science at the new University of Jerusalem. Here again he found only resistance and resentment.

But just this tragic failure of his life led this truly prophetic man into new depths of faith. As a result of this deeper wisdom Buber was led to present in a new dialectical philosophy his concept of the true significance of the God-man relationship and consequently of human existence and relationships. We should today listen to this new development of Jewish religion and gain in discussion of the thoughts of Martin Buber more clarity in our own message. It may convince us to our shame that we, like the bourgeois Jewish people of the West, have sold our souls to receive an easy life. But it is our task to avoid becoming salt which has lost its savor.

Following this brief sketch of Buber's life we shall in the next issue turn to a consideration of his work.

Hans Hofmann, now doing graduate work at Princeton Seminary, comes from Switzerland where he studied under Karl Barth and Emil Brunner, having been a Teaching Fellow under Barth. He also holds a degree from the University of Paris.

December 4 — New York Institute for Religious and Social Studies; Topics for discussion: "Theological Sources of the Western Faiths," "Authority and Freedom," "Monuments of Discovery;" Speakers: Ben Zion Bokser, Robert C. Hartnett, Lyman Bryson.

December 11 — New York Institute for Religious and Social Studies; Topics for discussion: "Theological Sources of the Western Faiths," "Authority and Freedom," "Monuments of Discovery;" Speakers: John C. Bennett, Robert L. Calhoun, Lawrence S. Kubie.

IN THE SPIRIT OF BETHLEHEM

by Robert S. Barker

When we think of Christmas as a time for giving, we think of it with mixed emotions. It troubles us that this day of such spiritual significance has been appropriated to commercial ends.

Yet we know that Christmas is a time for a special kind of giving, because God gave us Jesus. We know too, that the gift was not complete with the birth of Jesus, for Jesus finally gave Himself for our sakes. His whole ministry was full of giving, of helping and healing. Through Christians who share the knowledge and work of Christ, God is still giving His Christmas gift to men.

This is our inspiration as we give to the funds drive for Japan. The Christians in Japan feel that they must give to their community not only the knowledge of Christ but also a demonstration of His compassion and power. Christian students in summer work camps have found people in critical need and have ministered to them in the name of Jesus.

At the first of these work camps they helped repatriates. They explained that they were building a playground and digging a drainage ditch because of the love of Christ. So unusual was this witness that reports of it reached the whole nation through the newspapers and radios. After a service of worship held under the trees at the repatriate center, fifty Bibles were sold in less than five minutes. They needed many more.

We at Princeton have an opportunity to help with another project begun by these students and leaders. It is appropriate that our funds drive should come at this season, because our help for the tuberculosis sanatorium will share the gift of Christ and His healing love with many students and their families in Japan.

The Japanese call tuberculosis their national disease. Every year about 140,000 die from it; yet only 6,000 of these die in hospital beds. Hospitals are expensive and crowded. One girl waited a full year for admission. Her family carried her to the hospital, but she was dead when they arrived.

The situation for students is particularly bad. Three

out of every 100 need hospital care right now, and five more need rest. But there is no government health insurance for them as there is for laborers. Most of them are doing work on the side to pay their way in school. Some of them refuse an X-ray test because they know what the result will be.

Therefore a committee of Christian student workers began the students' sanatorium. Mr. Russell Durgin of the Y.M.C.A., who was the first chairman of the Japan Student Relief Committee, said in a recent letter to our funds drive chairman, "I wish I could describe to you the great amount of thought and investigation which went into the survey of student needs during those early post-war months. . . . After the emergency pressures began to ease, the studies indicated that by far the most fundamental problem facing Japanese students had to do with health, and specifically tuberculosis. . . . There has gone into this project in Japan a great deal of thought, volunteer manual labor, and prayer."

The cooperation in Japan has been gratifying. Drives for funds have aroused many Christian as well as non-Christian students to their social responsibilities. A private hospital has granted use of the land where the sanatorium is being built, with the understanding that it will be operated by the Christian committee.

Christian doctors have volunteered their time and some non-Christian doctors have been moved to follow their lead. Christian women of the American occupation forces have already bought an X-ray machine for use in this project. And Christian students in a work camp last summer, to the amazement of onlookers, moved 1800 cubic meters of dirt, leveled a fifth of an acre, and laid the foundation for the building.

This is The Spirit of Bethlehem in action: a ministry to the needs of others, a ministry unfolding in sweat and sacrifice, a ministry of giving in the Spirit of Christ.

Robert S. Barker, a senior at Princeton Seminary, has spent three years as an educational missionary in Japan.

LETTER FROM UNION-RICHMOND

by James T. Womack, Jr.

(This is the first of a series of letters to be published in The Seminarian from other seminaries in this country and abroad. Each letter will focus on some distinctive feature, curricular or extra-curricular, of the particular seminary.)

THE MONTELLIER PROJECT

In the compass of a news letter it is impossible to portray adequately the inception and development of a venture in faith which the Montpellier Project represents at Union Seminary in Richmond, Virginia. This sketch will attempt to indicate only a few of the major factors which establish it as an evangelistic and ecumenical experience of unique character.

In 1946 a winsome French student was selected by the French Protestant Church to accept an invitation to study at Union Seminary. Jean Abel endeared himself to faculty and student body at Union. It was only after a year passed, that it was discovered that Jeans' school-mates in Montpellier Seminary were suffering bitterly for want of nourishing food and proper clothing, not to mention the things the American theological student takes for granted, such as bed linen, blankets, warm rooms, books and pocket money.

In response to the physical need, students at Union and James T. Womack, Jr., is a Fellowship Student from Norfolk, Va. now studying at Union Seminary in Richmond.

the Assembly's Training School raised a \$5,000 relief fund above the \$1,000 benevolence budget. Clothing, CARE packages, direct shipments of essential food-stuffs, and cash remittances reached Montpellier when the need was most acute. It was out of this contact with a physical need that a spiritual vision at Montpellier was shared.

This vision was based on the evangelistic opportunity of the French Protestant Church. France, a nation of more than 40 million people, has a constituency of some 36 million Frenchmen who have no active connection with any church. As a whole the French people at present are more disposed to hear the message of the Protestant Church because of disillusionment both in the unhappy history of the Roman Church in France and in secular philosophies which most of them have attempted to substitute for belief in any form of religion. Dr. Henry Leenhardt, dean of Montpellier Seminary, perceived this condition and caught a vision of making the most effective impact upon the French people.

The Seminary of 80 students is located adjacent to Montpellier University, with 800 Protestant students among its enrollment of 5,000. As members of a minority religion, they take their Protestantism much more seriously than such a group in an American university. Dr. Leenhardt desired to purchase land adjacent to the Seminary and to erect a building in which to house

Protestant students attending the University. The object of this was to bring together and weld together young Protestant ministers, engineers, doctors, teachers and statesmen. The friendships thus formed would be the bases for Christian teams which would dwell in a French village, spreading their faith as they labored together, but at the same time witnessing in their individual vocations.

The vision was shared in Richmond. The Overseas Relief Committee of the Board of World Missions of the Presbyterian Church, U. S. saw the inherent possibilities. One year they offered a challenge fund of dollar per dollar; the next year a challenge of two dollars per dollar raised at the Seminary. The result has been that land which Dr. Leenhardt was forced to "buy" with no money in sight has been purchased, the vision has become reality with the digging of foundations and the laying of brick. From the five year period of 1946-1951, total contributions from Union to Montpellier with the challenge funds of the Overseas Relief Committee have reached approximately \$30,000, representing love and sacrifice.

The food and clothing which was shipped to needy students resulted in an experience of ecumenical Christianity, the effects of which, will produce more good in our own Southland and in Europe than even the most far-sighted among us ever realized.

"A SLEEP OF PRISONERS" An Interpretive Review

Rarely do we find one of the foremost dramatists of our age writing a major play designed for performance in a church. But Christopher Fry has done just this thing in his latest work, *A Sleep of Prisoners*, which recently closed at the St. James Church in New York.

Written for performance at the Festival of Great Britain, the play, now on tour, has received a great deal of attention because of its disturbing plot and the novelty of using a church as a theater.

A Sleep of Prisoners, in the words of Mr. Fry, "is something like a theme with variations." The theme is the outward reactions of four soldiers, who are prisoners of war, to each other and to the church in which they are billeted. The variations are the dreams, which give expression to the basic attitudes and personalities of the men.

These dreams are based on four Biblical stories. In the first, Adam watches helplessly as Cain, in a rage, murders Abel and is immediately punished by God. The second dream portrays the story of Absalom: his plot against David, and subsequent death at the hand of Joab. The third tells of the journey of Abraham and Isaac to the mount where God has said that the boy should be sacrificed, and God's final pardon. In the fourth, Shadrac, Meshac, and Abednego are sentenced to the furnace by Nebuchadnezzar.

Throughout the first three of these are woven the threads of the inner consciences of the characters. Meadows, an older man, is mellow, wise and understanding. Peter, like a small child, is indifferent: he accepts the world as it is and adjusts good and bad to his own comfort. David, on the other hand, believes that man must struggle with the ugly world in which he lives, saying to God, in the person of Cain, "I loved life with the good rage you gave me." Corporal Adams has subjugated himself to the materialistic powers of the world, giving and receiving without question, and continually suspicious of change.

But the three younger men find themselves confronted with the same problem. They are all living in a world of lonely uncertainty; unable to decide what is right or wrong. And this uncertainty has led them to fear that there is no purpose in life.

Condemned to the furnace by Nebuchadnezzar, who, says the author, is "material power and purpose," the three men realize that the future is the same for them all. In the furnace, they are joined by Meadows, who helps them to see that, "The flames are men: all human . . . swaying and troubled figures;" that for years man has been plagued with doubt, "And still . . . uses the cures which never cure."

(continued on page 8)

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A SLEEP OF PRISONERS (Cont'd)

David realizes that, "to be strong beyond action is the strength to have." Peter admits, "There's no way out. We can only stay and fight." The Corporal is led to say, "Strange how we trust the powers that ruin and not the powers that bless." And with this note of hope, Meadows speaks the line, "Thank God our time is now when wrong comes up to face us everywhere."

Mr. Fry has shown himself again to be a master of language and lyric poetry. His lines move with the facile grace of the true artist. In those portions of the play where the men are in the conscious world, we hear once more the dry, flippant, and witty sortees on things ecclesiastic so characteristic of *The Lady's Not for Burning*. The dream sequences, on the other hand, are vividly analytical and hard hitting. In addition, the author has, for the most part, done a commendable job of contrasting pitches of emotion so as to produce the fullest effect on his audience at all times.

Dramaturgically, *A Sleep of Prisoners* is an exceptionally fine work. The Gothic hollowness of the church:

the unexpected entrances of the players from the organ loft, the altar or the side aisles; the lighting: all add to the total impression. Even the loud speakers, necessary to overcome the poor acoustics in such a church, seem to make the audience more aware of the vast loneliness which engulfs the four men.

However, in spite of the play's dramatic soundness, there has been a large amount of speculation as to whether or not Fry has been able to get his point across. Many people left the church with the attitude of not being quite sure of what it was all about. To some extent this is due to the fact that the emotional climax is reached at the middle of the last dream, making the concluding revelations anticlimatic and a bit difficult to grasp. This fault, however, is one of production and not of writing.

A Sleep of Prisoners has much to offer the reader and the viewer. Though the critics have been almost unanimous in their objections to the abstruseness of the play, Quaker Fry has nevertheless forceably thrust upon the religiously oriented, a probing concern.

R. W.

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THE PRINCETON SEMINARIAN

VOL. II, NO. 2

"A Student Voice of the Christian Church"

JAN. 21, 1952

For God and For Country – But Not For Yale

By Donald R. Kocher

The harmonious academic pageantry of Yale University's 250th anniversary celebration this past autumn was interrupted by a single sour note. It took the form of a growling (or should the term be 'yapping') bulldog—William F. Buckley, Jr., Yale '50. What Mr. Buckley had to growl about he had put down in book form, *God and Man at Yale*, (Henry Regnery; \$3.50). Buckley's bone of contention with his alma mater, (and most other universities in general), was that not only God, but also capitalism, were being 'sold down the river,' all under the "protective label of academic freedom." In his own words, Yale has become "one of the most extraordinary incongruities of our time: the institution that derives its moral and financial support from Christian individualists and then addresses itself to the task of persuading the sons of these supporters to be atheistic socialists."

These are hard words. What about this man Buckley? Is he, as McGeorge Bundy sees him: "a twisted and ignorant young man whose personal views would have seemed reactionary to Mark Hanna?" Or is he rather, as his publishers view him: "the eloquent spokesman for the new generation of conservatives—the 'new radicals' on the university scene?" Rather than take sides with either of these opposing views, it would seem to be safer to let history have the final word as to Mr. Buckley's merit.

But when all the reviewers are done with their nasty words, one fact remains: Buckley has a point, not too well taken perhaps, but nevertheless a point. He has raised a pertinent question: What responsibility has an institution to the religious and economic beliefs of its founders? Does it accept them without qualification? Or does it regard them as 'trappings of a dead age'? Buckley feels that Yale has fallen prey to the latter alternative. He goes on to demand that she oust any and all of her faculty who do not tread the straight and narrow path of Christian (and capitalistic) orthodoxy.

But this first question leads to a second and even more important one: Precisely what place has religion (and more particularly those religious teachings and values

in the Hebrew-Christian tradition) in the whole area of higher education? Buckley answers this question from within a very definite frame of reference, that of Roman Catholicism. His position is, however, not necessarily bigoted. In fact, as Dean Liston Pope has pointed out, Buckley's own stand in this particular matter could be said to be almost identical to that of "a very conservative Protestant."

Buckley's major error seems to be, not so much his analysis of the situation at Yale, i. e., his measuring of the loyalty of her faculty, but rather his own philosophy of education. It is, likewise, a common error, resulting from the confusion of a university or liberal arts college with a Bible institute. The job of the latter is, quite simply but thoroughly, to indoctrinate its students with a certain set of facts and values. But what of the function of the university? It is much different, being in John Henry Newman's phrase, that of "teaching universal knowledge." Now if these words of Newman are to be taken seriously, it will be seen that by their very meaning, religion not only can, but *must* have a place in the 'life' of a university. For how can knowledge be universal, if it be not knowledge which includes religion—religious writings, acquaintance with the lives of the religious. But this relationship between knowledge and religion must be more than merely a pedagogical flirtation. God is more than just another department, wherein certain 'courses' are required and others elected. Such a relationship, even though by its very nature a subtle one, must nevertheless be vital. Above all, what is necessary is the sense of a community, a religiously academic one, made up of sons of God joined together in a common search for Truth—His Truth.

But just as there is a positive relationship between religion and education, so there are certain bounds which each must observe. Religion may be spoken of as the 'core' of a university's curriculum and life, but it should never become an 'octopus,' reaching with its long tentacles into departments outside of its rightful domain. The religious influence within a college or university may be dominant, but it should not be domineering. If this occurs, it is then no longer religion, but a vicious kind of pietistic sectarianism. A campus may be 'religious' in the best sense of the word. Yet on that campus, the "two step"

Don Kocher joined the Seminary staff this issue. Now a senior at the Seminary, he is an alumnus of Wooster College and comes from Cuyahoga Falls, Ohio.

may be danced by those who are able, *Desire Under the Elms* may be read by those who so desire, and the mutation theory of De Vries may be studied by those to whom biology is of concern.

Religion and liberal education are inseparable. Nevertheless, a clear understanding must be maintained as to

the areas and respective boundaries of each. This Mr. Buckley has failed to do. It is certainly not to be denied that he has received a distinguished education from a distinguished institution. The only pity is, that he, as so many, has not gained a clear understanding of the word, 'education.'

ANGEL FACTORY: ASSEMBLY-LINE

By Philip R. Magee

"When I consider how my light is spent . . ." (J. Milton)

She was the only woman on a pulpit committee of five. Ambling over to the shelf, she dented her cheek with the indecisive flick of a finger. Then the bright blue and red Product caught her eye. It was the large-economy-size, brim-full and spanking new. The label gummed across the front read: "Satisfied customers since 1812. Pressure-packed in Princeton, New Jersey."

The Product had arrived at the Mart that morning; the whirr of business; the antiphon of cash registers; the metallic rumble of food perambulators were all very novel and foreign to Its senses. They differed so from the Factory—the Angel Factory, as its letter-head observed. The Product wondered whether it might not be best to be back on the Assembly Line. For a good long time it thought; for a good long time it pondered—and reminisced . . .

For a Factory, it had been a very quiet place: an academic, hood-wearing quiet, with a mannerly, heterogeneous beauty. All over it, dogwood had played hopscotch with elm trees, while some Victorian architectural elders, and their Colonial cousins (by marriage) observed, but did not comment. Only fog and attitudes encircled the place, although at times it seemed as if there were a wall. But a far-off train whistle, or the pulse of a neighboring bell had reassured the Product many times that there was no actual wall. Occasionally outsiders would peek and quiz cautiously: "Tell me, what does go on there at the Angel Factory?" And usually the questioned was at a loss to point out the one-two-three of the operation. In fact, more often than not, a crisp answer would be buoyed back: "Well Sir, we're turning out Products—Princeton Products!" (There were a thousand dies to an Assembly Line that did a job like that.)

One of the earliest recollections that the Product had of the Factory was that it was the most bell-ridden place it had ever been in. Not whistles nor buzzers, but bells regimented the life there. These were not the intimate tinkling bells that call a maid or decorate a Christmas tree: these were bossy, tower-cased bells that boomed out commands and vibrated respect. "Yet," thought the Product, "probably at no other time on the Assembly Line was I so close to my fellow-Products, as at the precise moment when a bell rang; when all ears listened to its leaden lungs, and all were united for a split-second in mutual thought—Where, When, and (sometimes) Why?"

As the Product mused, It remembered It had wrapped

about Itself a number of determinative mantles, other than the gauze of bell-music. It had been as a naive little pebble, plunked into the middle of an institutional pool. Circles had whirled forth—and the Product had soon become dubbed, crested, and marked by the ringlets around It. Some It had selected for Itself; others were not matters of choice. In this vast Angel Factory—along the Assembly Line, among the shops and Plants, the Product fell into categories, determined by the circles It nurtured, by the company it kept. Watchful fellow-Products were the deciding jury.

And the Plants,—well, from the offstart, the Product's particular Plant formed a substantial circumference encircling It and Its activities. These Plants varied in size, acoustics, outlook and intake. One had been named for a pair of industrial engineers; another for an influential dowager; a third, for an important corporational position; and a fourth, for the status of Products produced there. Each plant had its own distinctive system of indoctrination, and the Product, whether docile or chameleon-like, took on the hue of Its environment. Not many shifts passed before the Product was pointed to as a part of plant-so-and-so; and, come steel-strike or bank-failure, the category stuck!

A Product readily became pegged by the circle of fellow-Products (not necessarily from Its particular plant) with whom It associated. And It many times fell into the category of a "period piece" or a "streamliner," depending upon Its close comrades. If *they* were, *It* was—

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A monthly publication by students of Princeton Theological Seminary.

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or at least so, to the eyes of those around the Factory. Nor could the Product forget the little ways (Its blueprints, for instance) by which It and Its thoughts were judged and pigeon-holed. To some, the blueprints that perched upon the sides of Its cubicle formed an arrow-straight index to the Product's mind and manner. In fact, when one took inventory of the Product's blue print rack, that Product seemed to be lifted by some crane of unaccountable fortune, and dropped headlong into a partitioned-off area, there to dwell forever. By Its blueprint rack It was known! "How often," the Product chuckled, "had the racks been draped with what a well-rounded Product *should* have, or *might* use, or *possibly* needs. What vastly fairer criteria would have

Phil Magee has recently joined the Seminarian staff as an editorial critic and writer. He comes from Butte, Montana and is a graduate of Montana State University. He is a senior at the Seminary.

LECTURE COMMENTS

(During the week of November 26—30, Dr. D. Rudolf Bultmann, Dr. H. H. Rowley and Dr. Wolfgang Schweitzer lectured at the Seminary. The distinctive features of each lecture have been briefly commented upon in the following articles.)

BULTMANN

Is it possible to understand the New Testament? This is the question as soon as we discover that the New Testament was written not only in another time and in other surroundings than ours but also with other presuppositions of thought and another world view.

Professor D. Rudolf Bultmann from Marburg, who gave two lectures at Princeton Seminary, offered a way of interpretation. In his address "The Message of Jesus and Mythology" he took very seriously the fact that the world-view of the New Testament age is mythological and ours is scientific. The whole message of Jesus and the early church is framed in mythological terms and is even in its very core expressed in mythological categories, which we cannot merely repeat, but must rethink for ourselves if we are to be honest with ourselves and not try to escape the realities of the modern world.

According to Bultmann, that the New Testament expresses its message in and by means of myths cannot be denied, and the argument that the world-view of our present time is no less mythological was rightly rejected by the speaker, because if we accept the world-view with the sequence of cause and effect, there is no room for supernatural interference. We have not to rationalise but to interpret. The method that Bultmann offered for the interpretation of the New Testament is "Demythologising" (Entmythologisierung). *Myth is a means by which the primitive man explains the supernatural in terms of the natural.* Thus if we interpret the New Testament we have to describe in terms of human existence the facts that are explained in terms of transcendental powers. Therefore Bultmann takes over the terminology of existential philosophy and thought, especially that of Martin Heidegger, for this seems adequate to present the message of the New Testament.

Whether it is legitimate or not to use the categories of existential philosophy or any other philosophy can be questioned. The Church has for centuries used numerous means of interpretation the legitimacy of which can also be questioned. The writers of the New Testament themselves used the terms and presuppositions of their time in preaching the gospel. But a method is not allowed to become an integral part of the *kerygma*. There is one limit: that is the "hos me" of I Cor. 7:31 "Those who make use of the world, *as if* they were not committed to it."

been the sketches and ads a Product had hammered up upon the walls of Its cubicle. "For there." It thought. "so many facets of personality, so many bases of judgment were actually found; when so often the most precise search of a Product's blueprint rack would never uncover them."

But these were all Factory days, with their deadlines, their priorities, their jargon, and their demands. "This morning," reflected the Product, "I was there. But it's afternoon now, and I'm in the Mart. Things are different now!" Its eyes shifted from right to left. It gained a whisp of reassurance. For on both sides, polished bright and labels beaming, were Its fellow-Products. In a flash the Product swallowed deep and conjured up a little gurgle: for a battalion of half-moon fingernails were headed Its way. The hand of the pulpit committee lady had encompassed Its red and blue waist. The Product stood breathless; it wondered whether it was perculator she wanted, or regular grind!

The problem of interpretation which Bultmann stresses is urgent and he handles it in a radical way. Such a *method* is not necessarily heretical. Do we fear such a method? And why? Are we afraid that we might lose our faith? If that be so our faith is not faith at all. In our theological work we have to be thorough and honest. We must study theology even if that means running the risk of shattering our faith. This attitude alone gives us the freedom we need in our theological existence. Since we and all our actions are determined by what we have done before, freedom means being no longer determined by the past but being free for that which is coming toward us though it be good or evil, knowing that even in the very "nothing" there will be the hand of God holding us. This freedom will let us forget what is behind us and will open ourselves for the theological future, which appears every day anew. This freedom is not a freedom from responsibility, but the freedom to do the work, that is set before us. Our theology is a "Theologia viatorum" (Calvin), a Theology "in part" I Cor. 13:9 until we come to the Theology "face to face" I Cor. 13:12.

—Gustav-Adolf Kriener

ROWLEY

"The modern church is Marcionite in ignoring the relevance of the Old Testament." Such was the view expressed by Dr. H. H. Rowley in his recent lecture on "Some Permanent Values in the Old Testament." The task of Biblical scholarship today in preserving the essential relevance of the Old Testament is twofold: First, to address itself to the formulation of Old Testament theological unity; and secondly, to focus that message so that it speaks to the problems of ordinary life.

The criteria for discerning Old Testament theological unity are: (1) View the Old Testament as a whole, (2) Discern the currents which go through it, and (3) Establish its relevance for today. "One must be selective, but not arbitrarily selective." Beginning with Moses we find incipient ideas which form the basis of the Old Testament message. Monotheism, election, the Law, sacrifice and offering are all part of such a basic theology.

We must never read back into the Old Testament what we see in the New. But neither must the two testaments be set in opposition. Even the concept of cultural development fails to appreciate the "dynamic" unity which runs throughout the Old Testament. Though in the course of Israel's history some ideas were outgrown, all that was in harmony with her faith was kept.

The relevance of the Old Testament is the relevance of the character of God. His character is the moral imperative for today. Ethical demands are the corollaries of the character of

God. Because of His character man *ought* to feel the ethical emotion—GRATITUDE. When man does not feel GRATITUDE, his disobedience to what he *ought* to feel becomes his dishonor, with disaster as its possibility. All of history does not reveal God; man's sin counts much. Thus, part of Rowley's concept of history is that justice is not reflected in disaster. This Biblical concept, that God's character is the basis of ethics, is today's only positive, anti-totalitarian corrective for society.

The student was left with the impression that while Rowley disclaimed the setting of the Old Testament against the New, he failed to show how the dynamic "values" of the Old Testament are related to the *dunamis* of the Gospel. His criteria for being selective cannot solely in themselves support a doctrine of inspiration. It is not clear to what extent the relevance of the scripture is not thereby made contingent upon the intellectual capacity of the scholar. Also, is it possible ever to make a set of permanent values, even religious values, "relevant" to a life which needs the power of Christ?

—G. Wayne Plummer

SCHWEITZER

One of the most rewarding efforts to create a genuine ecumenical outlook in the Church is the quiet, persistent work of the Study Department of the World Council of Churches. This department was organized after the Stockholm Conference in 1925 and has grown steadily until it now enlists the support of over two hundred scholars, engaged in various projects of theological research and representing almost all branches of Christianity. The recent visit of Dr. Wolfgang Schweitzer, Secretary to the Study Department, gave Seminary students the opportunity of a first-hand report on the activities of this department.

At the time of the Stockholm Conference, there existed among many churchmen the general feeling that "doctrine disunites, action unites." Experience proved, however, that this attitude was not sound. It was realized that it is impossible for the Church to make any statement or take any action without in-

volving some doctrine. As a result, the World Council has grown steadily more theologically minded, and this trend is reflected in the Study Department. In 1946 it began a valuable series of Bible Studies designed to provide the Biblical background material for the work to be done in all sections of the ecumenical study program.

Dr. Schweitzer pointed out some of the problems which beset this program. Although the Bible is admittedly the common starting point, any study of it immediately raises the question of the authority of the Bible, and to this question the various branches of the Church give a wide range of answers. Of equal importance is the question of how the Bible is to be interpreted, and here again, it is too often true that each denomination reads the Bible only in the light of its own doctrines and presuppositions. Finally, there is the problem of applying the Biblical message to the contemporary problems of our culture and of being willing to accept the implications.

In view of the difficulties involved, it is heartening to note the progress which has been made. As Dr. Schweitzer pointed out, when groups of scholars are willing to participate in a humble exchange of views and opinions, they often find themselves "in one room, even though they enter the Bible through different doors."

Of particular importance to the seminary student is the fact that the Study Department makes available the various papers, reports, and bibliographies produced under its direction. *Information Bulletins* are issued periodically on each inquiry which the department undertakes, and these may be received by subscription through the New York office of the World Council of Churches. It is also possible to be placed on the mailing list for some particular study project and thus automatically receive all material which the Study Department publishes on that subject. A limited number of order blanks for subscribing to these services are available in the Seminary office, 101 Alexander Hall.

—George A. Reinke

MARTIN BUBER (II)

By Hans Hofmann

(In this second article on Martin Buber, Hans Hofmann presents in expressions close to Buber's own the distinctive thinking of the Jewish poet-theologian.)

As we saw in the first article, Buber's philosophy was the natural outgrowth of his life of struggle. His message and suffering constantly interact and interpret each other. The Jewish race was suffering. Buber was also suffering, not only as a Jew, but as a prophet to the Jews. His passion to interpret this racial suffering soon became a two-fold dedication as he sought to interpret all suffering from within the context of Jewish suffering.

Suffering is possible only where love is found because only in love is personality possible. Personality is the gift and pledge of God's creation, in love, of man. God Himself suffers in the whole world's suffering because He still loves His creation. The suffering of the world is transpiring in and explaining itself by means of the suffering servant. Only in Him can we understand suffering; only in Him can we bear its inexplicable mystery. But this suffering person is not only a man, an individual: it is THE Jewish prophet; THE Jewish people. It is all men and all people, but solely within this context.

We understand that the creation of the world by God is not to be spoken of as one historical or pre-historical

fact—as for example the fact of the sinfulness of man in his selfish separation from God. God's suffering is an eternal re-creation of the world in love, and our task is to participate in His work by suffering for His love.

If we reflect about God's relationship to the world, it is clear that God is not the world: but neither is He separable from the world. His love to the world takes form in His commandments. If man obeys these commandments, he will not only participate in the re-creation of the world, he will give God a place on the earth. Man becomes man in his total confidence in God as the answer to the love God has expressed in His commandments.

This special God-man relationship, which is established by man's obedience, exists also as the "event" of a genuine ministry to man's fellow-men. One is so confirmed in his confidence toward God that he can himself express this confidence to another. For one first to have this confidence toward God means that he has yielded to his true self, but his true self only in relation to another so that his personality has a place and part in his neighbor's life. "To one another do we present the bread of our selfconsciousness." So we are Messiahs to one another; and in so doing we each fulfill the role of "saviour."

This is the single and full possibility of true humanity. We have nothing more to expect. The Messiah is only the total fulfillment and revelation of our own salvation through obedience to the will of God. For this reason we can never take for granted our own security; we can never indulge in rejoicing over our own life. The only meaning of life is to reject our own security and fortune and to suffer for the meaningless and hateful selfishness of the world. For this reason Martin Buber sees in the Jewish people—whenever they have truly obeyed God's plan and will—the expression of mankind's divine destiny.

Martin Buber's life is obviously the best explanation. But even more than an explanation it is the revelation that not only the Jewish people but also the secular world continually revolts against this divine fulfillment of life. The secular world also rejects the prophets.

What is to be the Christian's response to this? Surely we have no easy answer to such a keen, penetrating view of the human situation and goal. Faith means confidence in God. We must ask ourselves if the Christian Church has not perhaps perverted its original meaning. Does the Christian Church espouse a faith that is really more than belief in a doctrine? Is Jesus Christ really the personal God coming to us; or is he rather the ideal of a "good, good man," an abstraction of an impossible theological construction?

We would, however, ask a question of Martin Buber: Is man ultimately able and willing to have confidence in God and to deny himself for the sake of His will? Where is to be found even the beginning of such perfection? Where is the real guarantee that God's love is victorious over the obvious chaos of this world?

Martin Buber does not spiritualize the message of the Bible. He is, on the contrary, one of the world's outstanding scholars of Old Testament translation and exegesis. But he is a scholar in the best sense: he is more than a scholar. All his theological and philosophical researches have actualized themselves in a new view and understanding of life. He has tried to overcome the frustrating dialectical hiatus between life in God and man's selfish theft of life by which he destroys both his life and the

ANTHROPOS NEO-DIALECTIKOS

(Dedicated to Dr. Paul L. Lehmann, for whom it was first sung when he was the dinner guest of the Calvin-Warfield Club. Tune: "Modern Major General" from Gilbert and Sullivan.)
I am the very model of the neo-dialectical;
I'm always in a crisis with some tension intellectual.

By Barthian analysis

My mind is in paralysis—
I need a metaphysic for suspension of the ethical.
I understand explicitly what's meant by Catholicity;
And though ecclesiastically I'm all for historicity,
For existential rhetoric
I'm classified a heretic—
But still I am an advocate of oecumenicity.
From all the eschatology that's humanly predictable
My greatest comfort is that immortality is fictional;
And since I am fanatical

In matters problematical,
I now bestow upon you all my blessing benedictional.
—Frederick R. Kling, '51

lives of others. Buber's only effort, however, is to overcome the antithesis in man's thinking and willing, and so to render his selfishness "uneventful." But Buber thinks from the unconscious presupposition that the fall of man has not happened or that it is without consequence. It is man's disability to do the good which he would—or even to want the good—which must be overcome. If God does not Himself overcome sin and the death of our separation from Him without and in opposition to our perverted thinking, our whole existence is lost—and with it all our philosophy and theology.

The central Christian criticism against Martin Buber is that such action by God does happen as an historical fact. This fact is an "event" totally independent of our cooperation and quite removed from all our reflection. God in Christ comes to us as the real instigator. We are the "disabled," and must confess not ourselves but Christ in us.

This was suddenly clear for me at a Jewish meeting when Buber was asked if he really believed that God's powerful salvation would overcome the sinfulness of this world. He answered, "Perhaps."

INTERSEMINARY CONFERENCE

"The Church and the Unchurched Masses" is to be the theme of the Interseminary Regional Conference to be held at Union Seminary, New York, on February 14-16. Dr. Liston Pope, Dr. Marcus Bach, the Rev. C. K. Meyers, and Dr. E. T. Thompson will be the speakers.

The Conference will consider this question: the failure in part or in full of the older churches to reach large sections of the population in the lower income brackets and in industrial areas. Four general aspects of this theme will be given special emphasis: social ethics, sects, practical theology, and missionary outreach.

Dr. Pope, Dean of the Yale Divinity School and one of the Church's outstanding crusaders for social justice, will speak on "The American Bourgeois Church," an indictment of the older churches as upholders of middle-class institutions rather than the Christian faith.

Dr. Bach of the University of Iowa and an authority on Ameri-

can cults and sects in his address on "What the Younger Churches are Doing" will analyze the methods and reasons for the success of such groups as the Pentecostal sects which have moved into areas which the older churches have given up.

The Rev. Meyers, an Anglican minister now at work in the slums of Jersey City, will relate the theories of social ethics to a practical theology. His address, "What an Older Church Can Do" will deal with the relevancy of the gospel in any income area.

Dr. Thompson, professor of Church History at Union Seminary in Richmond, will discuss the relationship of the Church to the present world challenge in his address, "The Church's Mission to All Men."

The program will also include services of worship and discussion groups. Registration, room and board will cost approximately \$4.00. February 1st, is the registration deadline. Further details will be posted in Stuart Hall.

—John A. Kuyper, Chairman
Interseminary Committee

COMMUNICATION:

(The following is an experiment which tries to communicate a selected Christian doctrine in intelligible terms. It is hoped that the reader will consider the need of communicating such problems of Theology and that he will be stimulated by this endeavor to re-think in non-technical vocabulary the doctrines chosen and the most effective means of expressing them to the present day Christian.)

This article begins a series which will continue through the remaining issues of the year. The author will remain anonymous.¹)

The Green Star Line's freighter "Endymion" was making her way through the Atlantic at a steady 15 knots. She had left Greenock three days earlier and was bound for Halifax with a cargo of biscuits, wool, whiskey, and seven automobiles. In the engine room, the second engineer, McBain, had just finished his routine inspection. As he yawned, the gauges above him winked in solemn approval. Outside, a fresh breeze was beginning to prune the waves. The ship was moving with an easy rhythm, and the third officer on the bridge watched the mast scrawl on the sky.

* * *

The Marine Commissioner began to read his report to the directors of the Green Star Line:

"Messrs. James White and Sons (who built the "Endymion") declare the only complaint they have ever had about the propelling machinery was a slight tendency of one of the shaft bearings to heat. They maintain it was not serious and could not possibly have accounted for the disablement of the "Endymion," still less for the way in which the bearing seems to have torn itself loose and broken through the hull. The weather conditions were such as to rule out any extraordinary strains on the shaft itself.

"My own investigations of identical motor installations in the "Empedocles" and the "Epimetheus" tend to support the Messrs. Whites' claim: apart from this tendency to heat, there is nothing else to which one might take exception. I can only conclude that there must have been some undetected flaw in the metal of the bearing."

* * *

In the church on the hill above James White's dockyards, Mr. and Mrs. Davidson had brought Robert Alexander for baptism. "A child of hope, and therefore we baptize him," said the minister to Robert's parents. "We do this in the belief that he may be braced for heaven instead of becoming fodder for hell.

For in this act you commit to God not merely what you know of Robert's heritage and what you hope for in his

future, but also the dark you do not and cannot know. I joy with you because thus our faith takes care not only of the known, but of the unknown within him. For who of us can ever know the exact composition of the ore from which our lives have been forged or the processes by which they are made?"

* * *

Flaws in the metal, capable of wrecking a ship or a life. Pessimists and Christians insist such fatal flaws exist in all of us. The pessimists' reasons are usually matters of temperament; the Christians insist that such a view is part of their hope. They see man, not as bright marbles, separately wrapped, displayed in a showcase; but rather as part contents of a small boy's pocket: chipped, mixed-up with string, half-sucked candy, gum and dirty handkerchiefs. This mixture works two ways: obviously there is the general conspiracy of evil in which we all take a more or less active part, and into which we are swept by birth (which theologians call "Adam's Transgression"); but there is also another confederation for good, which we call the Body of Christ. Both are our heritage: one naturally, the other supernaturally. The doctrine of Original Sin is therefore not primarily a cause for alarm: rather, to see it is to make the first step of a process by which such hidden flaws may be rectified. Were it not for the work of Christ, the doctrine would be intolerable. But his work gives us the hope that even this last unknown has been dealt with: and that lives may be launched and sailed without disillusionment or fear.

A COMMUNITY CONCERN

(Continued)

The last issue of the Seminarian contained a story concerning the Federal Housing Project at Princeton. Instead of renting for \$35.00 per week as stated in the article, the units will rent for a maximum of \$35.00 per month, heat included. Rent, however, is not fixed, and will vary according to the size of the family and the income.

Massey's Construction Company of Princeton has been awarded the contract, and construction is planned to begin January 18.

Mina Seipel

THE PROPHETIC FUNCTION OF KENNETH FOREMAN

One of the most important dates in the Seminary calendar this year is Wednesday, January 30th. This is the date of the annual Day of Convocation, a day which is set apart expressly for the purpose of arousing thought. An outside speaker is invited to play the role of the prophet in stirring up minds that are wont to follow stereotyped channels, and in stimulating habitual thought patterns by the injection of new and often controversial ideas. Convocation Day is half-way between the Day of Prayer and the Stone Lectures both in time and in purpose, for it is designed both to inspire and to teach. The speaker deals with his subject academically as well as prophetically; he tries both to instruct and to move to action!

¹ Cf. Magee, P.R., "Angel Factory: Assembly Line," *The Princeton Seminarian*, vol. II, no. 2, January 21, 1952, paragraph 5.

This year the Student Council has chosen for the Convocation Day speaker Dr. Kenneth J. Foreman, Professor of Doctrinal Theology at Louisville Presbyterian Seminary, a school operated jointly by The Presbyterian Church U.S. and U.S.A. Dr. Foreman is a graduate of Davidson College and Princeton Seminary, and he received his Ph.D. degree from Yale University. For many years he was the James Sprunt Professor of Bible and Philosophy at Davidson College, the chair which he vacated in 1947 to go to his present position at Louisville Seminary. He is a member of the Editorial Council of *Theology Today*, and writes a weekly column for the *Presbyterian Outlook*, the paper which serves as the progressive voice of the Presbyterian Church U.S.

Dr. Foreman is unusually gifted in his ability to translate complex and intricate ideas into the language of the common man. He is noted for his capacity to relate the abstract to the practical, the idea to existence. Week after week, while teaching systematic theology, Dr. Foreman, through his articles in the church paper,

is able to make the great truths and doctrines of the Christian faith relevant to the tasks and problems of everyday life.

An ardent advocate of change and progress, Dr. Foreman is in the vanguard of the great movements toward Church union, and he is an aggressive leader in the fight to arouse the social consciousness of the Church in the South. These characteristics when coupled with a keen and penetrating sense of humor make Dr. Foreman one of the leaders of his denomination and one of the outstanding churchmen of the South.

We anticipate his Convocation Day addresses as one of the high points of this school year.

(Convocation Day is here announced and defined by William M. Boyce, Jr., president of the student body. Boyce is an acquaintance of Dr. Foreman, having been a student at Davidson College during Dr. Foreman's professorship there.)

MUSCLE-BOUND SOULS AND SPIRITUAL ATHLETES

By Shirley C. Guthrie

Whoever gets around much in Christian circles these days hears a great deal of discussion about cell groups. Because there is a growing tendency for these groups to become both a controversial subject and a full-fledged movement, we who are leaders or leaders-to-be in the Church are being forced to express our position regarding it. Whether it be a positive or a negative one, that position should be both intelligent as well as emotional, and sound in theology as well as pious in practice. The purpose of this article is not to say whether cell groups *per se* are "good" or "bad" or whether anyone should or should not belong to one. That is a matter for each individual to decide for himself. It is in order, however, to suggest a few limits by which the movement itself or any specific cell group ought to be governed if it is to operate within the framework of Reformed Christianity. As the term is used here, a cell group may be broadly defined as a small group of Christians who meet regularly in order to foster their own spiritual growth by any one or a combination of devotional activities (such as prayer, Bible reading and study), and the sharing of religious experiences.

I. *The activities of any single cell group or of a movement of them should not be substituted for the "doing" of the Christian faith.* Participating in a cell group is like taking calisthenics in a gymnasium. At best calisthenics are a preparation for the playing of a game, the means whereby athletes are developed and trained for participation in some sport. At worst, they can become an end in themselves, the means whereby muscle-bound specimens are developed which are good for nothing but bathing beauty contests. In the same way, at best cell groups are preparation for the putting into action of the Christian faith, the means whereby "spiritual athletes" are developed and trained for active Christian discipleship. At worst they can become the means where-

by "muscle-bound souls" are developed which may be admirable examples of piety and devotion but are good for nothing so far as the *doing* of the Christian faith is concerned. Like the taking of calisthenics, participation in a cell group has little or no value apart from its contribution to a higher purpose: that is, the practical application of the power it makes available. In their right perspective, cell groups must be viewed as a means to this end. Should the means become identified with the end, the end will be defeated—and he who makes his cell group activities, or even a kind of evangelism aimed at the formation of new cell groups, the primary activity of his faith is doing just that.

II. *The activities of a cell group or of a movement of them should not take the place of participation in the program of the Church.* The activities of a cell group are also like taking calisthenics in that they are both intrinsically individualistic enterprises. They are self-motivated, self-conscious, self-developing. This is true even though they take place in a group: each individual is developing his own physical or spiritual capacities, as the case may be. But the activities of the Church are like those of a football team on a playing field. Both are by nature collectivistic enterprises demanding a co-operative effort in which the significance of each individual lies in his relationship to the whole. Like a gym class, cell groups exist for *personal* development, whereas like a football team, the church exists primarily as a *social* body—the body of Christ—for the work of the Kingdom of God. Unlike cell groups, the Church demands (as Jesus demanded) the forgetting of self, the losing of self in the service of others. Consequently, while cell groups have a relative value, they must never take the place of the work of the "team" which is the very justification for their existence.

III. *Cell groups should not be used as a conversion technique.* No one ever decided to go out for football as a result of watching a football team doing push-ups, or even as a result of doing push-ups with the team. On the contrary, push-ups have meaning only when one has seen a football team in action on the field and is

Shirley Guthrie is from Kilgore, Texas and an alumnus of Austin College. He is a senior at the Seminary and a member of the Seminarian staff.

convinced that the game justifies the hard training which precedes it. In the same way, no one ever decided to go "all out" for the Christian faith as a result of watching the activities of a cell group, or even as the result of being talked into joining such a group. On the contrary, the spiritual calisthenics of cell groups have real meaning only when one sees that Christian action results from them which accomplishes real changes in the world *outside* the cell group. It is not so much Christian piety as it is Christian action that converts people. A peculiar contradiction characteristic of many cell groups is that they criticize the Church for being "dead" and declare their primary purpose as cell groups to be that of reviving it; and yet in attempting to do so they make precisely the same mistake which "killed" the Church in the first place: the identification of the Christian life with the exercises which should exist primarily as preparation for that life. Because cell groups have to do with the gymnasium and not the playing field of the Christian life, they are for that reason an inadequate medium of conversion to Christianity in its fullest sense.

IV. *Cell groups are not necessarily the only means of developing spiritual athletes.* No one would deny that constant training and careful preparation are necessary to produce a winning football team. But there are many different theories about exactly what kind of training and preparation are best. It is impossible to say that any one theory is right and that the others are wrong or are inferior. In the same way, no Christian

would deny that some kind of spiritual "training" is a necessary presupposition of a dynamic, effective Christianity. But no one can say that cell groups are the only way or even the best way for these exercises to be practiced. Participants in cell groups must always guard against the danger of falling into a modern version of the heresy of Gnosticism: that is, of believing that as a part of an elite little group of Christians who meet in secret they are by virtue of their membership in that group better Christians than those outside theirs or a similar group.

The key to the place cell groups should occupy within the framework of the Christian faith is suggested in the New Testament. Jesus and his disciples occasionally went off by themselves to hold what probably was something like our modern cell group meetings. But it is significant that these meetings are only mentioned and not dwelt upon in detail. The spiritual calisthenics of Jesus and his followers are not themselves the Good News which it is our responsibility as Christians to preach and to practice, but are at best a behind-the-scenes preparation for the activities and events which proclaim that Good News. Jesus' last words of instruction to his disciples and to us were not "Go into your closets," but "Go into the world." So long as those who belong to cell groups remember this, they will keep their cell group activities in proper focus. It means the difference between building muscle-bound souls and developing spiritual athletes.

THE SIGNIFICANCE OF SOMERVILLE

Never before in the history of our nation have men been so far from the Church and at the same time so conscious of their need for a moral foundation for living. How can the Church get its message across to this consciously hungry world?

We cannot return to the old sawdust trail campaigns with their emotional excesses and stereotyped phrases. What we need is a sane, balanced, and Church-centered evangelism which will bring the historic *kerygma* to bear upon the needs of modern men, leading them to commit their lives to Christ.

The National Council of Churches has made a very significant beginning in this field. A series of city-wide preaching missions has been launched by the Joint Department of Evangelism with Charles B. Templeton as staff evangelist. In each city the meetings are being prepared for, and the results conserved by, the local council of churches. The evangelist is bringing a theologically responsible, Church-centered message, which the hundreds of thousands who are crowding to hear him have found vital, practical and life-changing. From the reports that have come from Youngstown, Ohio and Trenton, it would seem that here is modern evangelism at its best.

Coupled with this mass approach, the National Council is continuing to develop and use the technique so highly successful in the New Life Movement—visitation evangelism. In this the layman takes the lead, and the work is done on the family level with large and lasting results.

At Somerville the mass and family approach will be combined in an attempt to reach every home in the borough with the Christian message. In the visitation evangelism scheduled for March 12-18 we will be making many calls in the homes of people never touched by the Church. Here we will be brought face to face with the tremendous need for evangelism and at the same time with the great problem of how to communicate the gospel to the men of our times. Simultaneously, in the mass meetings planned to begin on March 16 with Templeton as

evangelist, we will be able to see at first-hand some of the best evangelism in America at work. But beyond all this, we will share with the laymen of Somerville the inestimable privilege of working with God, leading men to the Christ who can transform their lives.

If we take it seriously, Somerville is the place to open ourselves to the actual human situation and at the same time help to meet it with the good news of Jesus Christ.

—John E. Turpin, Chairman
Somerville Project

Laurels to the local cagers who without trumpets before or after them have gotten the victory from 22 consecutive teams which have dared to engage them.

January 22—New York Institute for Religious and Social Studies: Speakers: Eugene Gallagher, Bea Zion Bokser, and Richard McKeon.

January 23—Princeton Symphony Orchestra Concert at the McCarter Theatre at 8:30 P. M. Admission by ticket.

January 24—Sir Laurence Olivier and Vivien Leigh will give a benefit performance of Shakespeare's "Anthony and Cleopatra" at the Ziegfeld Theatre, New York. Tickets available at English-Speaking Union, 19 East 54th Street, New York.

THE PRINCETON SEMINARIAN

VOL. II, NO. 3

"A Student Voice of the Christian Church"

MARCH 3, 1952

Layman Von Thadden and the *Kirchentag*

By Roy Weeks

"Contemporary Christianity suffers from an acute lack of prayer." This was the judgment of Dr. Reinhold von Thadden, in the course of a lecture in Miller Chapel on the role of the layman in the secular world. A layman himself, and the moving power behind the *Kirchentag* assemblies, he spoke with the conviction and knowledge of one who has withstood the severest tests of faith our world can offer. Dr. von Thadden elaborated the present position of the layman: his weaknesses, potentialities and the opposition he meets.

The layman does not, as a rule, make any connection between his occupation and his church life. Moreover, the active layman frequently encounters resistance to his efforts from both clergy and congregation. The clergy resent either his interference or his inefficiency; the congregation, his non-professional status. The shallow piety of the average congregation is insufficient to overcome even these obstacles within the church, let alone any of the obstacles outside of it.

However, Dr. von Thadden pointed out that the Christian layman is an interpreter both of and to the secular world. The layman does not escape the troubles of our times, but shares them with his non-Christian brothers. Yet he must break away from the non-Christian world—"But not too soon, and in the right place." When asked to explain this, Dr. von Thadden declared that every

Roy Weeks is a member of The Seminarian staff. His home is Union, New Jersey and he is a graduate of Bethany College, West Virginia.

missionary action presupposes that the Church is ready to associate with the sinful world, by being prepared to serve it and to suffer for it. We must realize that the Christian cannot avoid the secular world, but the break must be the consequence of a personal union with God. What distinguishes Christians from the secular world is not primarily their piety and morals, but their knowledge of God's truth and of the fact that they are bound

up in His will. Perhaps the most provocative note of the evenings was Dr. von Thadden's description of the work being done in Germany to strengthen the voice of the Christian layman in society. Evangelical "Academies" have been established in which laymen in different occupational groups are trained to make Christianity vital in their particular walks of life. But by far the most inspiring lay-activity is the *Kirchentag*.

The *Kirchentag*, now in its third year, is a huge gathering of laymen from all parts of Europe and other continents. During the five day assembly there are preaching services, and groups for Bible study and discussion. Two hundred and twenty thousand people were present

at the first *Kirchentag* in Essen in 1950; in Berlin, last year, there were almost half-a-million. The meeting in August of this year is to be in Stuttgart; its theme: "Make Life Your Choice." Groups will discuss such subjects as: life in the family, the Christian and politics, professional and occupational life, and how the Christian life in our technical age can be sustained in rural areas. In Berlin, twelve thousand to fifteen thousand attended each of

In Memoriam

JOHN ALAN SWINK

born February 2, 1928—died February 18, 1952

LAURA DENGLER SWINK

born April 16, 1927 — died February 20, 1952

*They were lovely and pleasant in their lives,
And in their death they were not divided.*

II SAMUEL 1:23

these discussion groups.

In the *Kirchentag*, we see a spectacular example of

how the ecumenical movement can and must percolate from council chambers to the common people.

EVIL IN THE IVORY TOWER

By Sherwood Anderson

Convocation Day is set aside each year primarily to cause us to think deeply upon the problems of the Church and world, and upon our own responsibility to both. This year the Student Council unanimously chose Dr. Kenneth J. Foreman, a member of the Presbyterian Church U. S. and Professor of Doctrinal Theology at Louisville Presbyterian Seminary, to address us. His appearance—black hair flat down, stiff white mustache, wrinkled retiring chin and vested midriff complete with Phi Beta Kappa key—marked him as a scholar, but his epigrammatic phrases marked him as a Will Rogers. He brushed aside formality with his first sentence, and presently we were laughing with him at our mutual foibles. He spoke not as a theologian nor as a teacher or philosopher, but as a craftsman who shares his experience, techniques, and know-how with the young apprentice. His simple personal confidence in our Lord, manifest especially in his prayer, won us to him. The Christian character of this representative of the Presbyterian Church U. S. speaking in a seminary of the Presbyterian Church U. S. A., gives us hope that the differences between these two denominations may be seen as of no more significance than the single vowel which distinguishes their names.

He told us that we suffer from the malady we are attempting to heal. The common disease of man infects us. He felt himself in the unenviable position of the young doctor who had to stammer to the wealthy dowager that she suffered from housemaid's knee. The message was an indictment. But Foreman wrapped barbs of criticism in folds of laughter. He put bitter medicine in gelatin capsules.

His first message was "The Minister and the Ten Commandments" (but better summed as "Ten Ways to Break the Decalogue"). These were his points: 1. "No other gods." The voice of the Church is not the voice of God. The Church does not deserve *hyper-dulia*. 2. "No graven images." We are not to make ends of what should be means—be it aestheticism or scholarship. 3. "No blasphemy." We are not to take lightly the high and holy things of a concentrated religious training. 4. "Remember the Sabbath." It is better to emphasize the rest: "Six days shalt thou labor." 5. "Honor father and mother." This includes presbyteries and teachers. 6. "Do not kill"—even yourself by overwork. 7. "No adultery." "Wherefore let him than thinketh he standeth take heed lest he fall." 8. "Do not steal"—even time from yourself. We have only three years in Seminary.

Sherwood Anderson is from Forest Hills, N. Y., and a graduate of Colgate University. He is a middler and a newcomer to the Seminarian staff.

If we waste a third of our waking hours, our schooling may as well be only two years. 9. "No false witness." Beware of coloring our own sin to make God's word of restoration in our lives seem greater by contrast. 10. "No jealousy." Not even when someone no more qualified than we receives an honor we could have received. He concluded by saying that temptation is negative, but to overcome temptation is positive.

There are two criticisms of the first lecture. President Mackay introduced the speaker promising that his words would be "interspersed with a rich amount of humor." Indeed it is almost as truly said that Dr. Foreman's humor was interspersed with content. The pill was perhaps coated with too much sugar—it passed through the whole body and hardly released its medicinal powers. Secondly, the particular ways by which the speaker interpreted the commandments as ensnaring the seminarian (devilishly ingenious though they were) were not of particularly wide application. For many, he grappled with ghosts. In the preface to the lecture, he admitted that he might be charged with superficiality, but his realization of that weakness did not deliver him from it.

The Decalogue is like a powerful cannon which loses most of its effectiveness when fired with a half charge of powder. Had he struck at the basic temptations, all others would have disappeared with them.

Dr. Foreman's afternoon subject was "Wastelands of the Soul" (or, in succinct statement, "Six Ways to be a Failure"). They were as follows: 1. Look at the ministry as a way of making a living rather than a way of getting to people. 2. Make it your aim to be popular, even if to become so you must preach only trivial and noncommittal topics. 3. Get all things half-way done. Be satisfied with mediocrity. 4. Get acquainted with all the best people

THE PRINCETON SEMINARIAN

"A Student Voice of the Christian Church"

A monthly publication by students of Princeton Theological Seminary.

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and omit making people better. 5. Allow your church to be ignored rather than opposed. Guard the bones of the deceased divines and the beliefs of a bygone era. 6. Allow people to become mere anonymous statistics. His conclusion was that there may be trials which are unavoidable in the ministry, but its wastelands are not inevitable.

The second lecture dealt with the temptations of the ministry, while the morning lecture concerned the temptations of the minister. Like the first, it was witty and full of quick quips. The nature of the subject required it to be negative. However, the basis for the evening lecture ("The Ministry as a Paying Proposition") had been set—if the task ahead is so peppered with personal and occupational hazards, what is our motive for striving onward? We awaited the evening lecture with eagerness.

"The Ministry as a Paying Proposition." It does not pay, said Foreman, in money, although the minister is never in want. Nor does it pay in most places in prestige. And the minister loses his independence to the will of the general public—his homelife becomes supervised, his wife screened and his children scrutinized. But the ministry pays in the *fun* of watching people grow into the unmistakable family likeness of Jesus Christ. The

ministry throws men into the grandest *fight* in the world, good vs. evil, creation vs. destruction. He must struggle with "grubby, piggish hostility," with those men who would throw him out of town if they dared, and with the sin which can kill him spiritually. He cannot avoid being hurt; he may lose some battles, but he is on the winning side. And the minister is repaid in *friends*, because he has opened windows in their souls and stirred depths which had been stagnant. But the greatest reward of all is the friendship of God. Compared to this, all other rewards are broken toys in the dust.

Of these motivations to the ministry, all agree that fun, fight and friends aid, challenge and abet our task. Yet there is a more basic motivation. This is the high octane fuel which smoothly energizes the engine which only sputters on regular gasoline. Rewards are secondary; ideally they are immaterial. The *sine qua non* is the choicelessness of being one sent from God to perform His will. Possessing this individual call, we must cast off the grip of sin already broken and purge the ivory tower of its evil. In Paul's words, used by Dr. Foreman as the text of the second lecture, "I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." I Cor. 9:27.

REFLECTIONS AMID THE RISING WALLS

By Donald R. Kocher

Then came the same Sheshbazzar, and laid the foundations of the house . . . and since that time it hath been in building, and yet it is not finished. (Ezra 5:16)

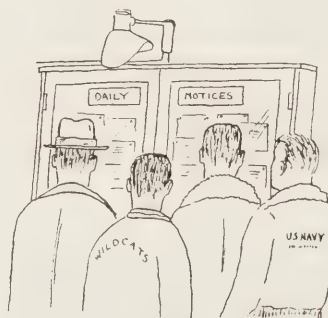
There was once a seminary in the land of Princeton. Now the 'Children' of this seminary had a 'Temple,' which they called "The Refectory." For a long time they were quite happy and content in their Temple. But news came from the north: their immediate neighbors, the 'Chaldeans,' (better known as the 'Universitarians') had deserted their own temple and were worshipping at individual 'altars' in the land of Prospect.

This evil influence to the north was powerful, so powerful, in fact, that a group of the Children of the Seminary were carried off into captivity, to worship at the altar of a pagan goddess, Ben Ham. These first captives were forced to live the remainder of their lives screaming insults at each other, and throwing small wads of parchment from one person to another. Very soon, however, the complete fall of the Temple of the seminary occurred. This time all of the Children of Seminary were carried away into bondage. Some were forced to enter a strange monastic existence, in which they were not permitted to speak (they in fact soon lost the power of speech), and where the light of day was never seen. Their activities were carried on by the dim light of candles, so that in time, they also became blind.

This was the exile of the Children of Seminary. Their temple lay all but in ruins—its windows were covered over, and it was used as a 'place of games.' But the exile

was not to last forever. There came a time when the Children of Seminary were led back to their own land. Under the leadership of Sheshbazzar, the foundations of a new and greater temple were laid . . . "and since that time even until now it hath been in building, and yet it is not finished."

* * * *



The foundations of a new and greater building in Princeton's history have been laid. The Student Center is "in building, and yet it is not finished." But as the walls quickly rise, the campus abounds with questions and speculations: "Where is the dining room? What is that room

to be used for? Is there going to be a snack bar? Conscious of this spirit of inquiry, herewith is presented a brief preview of the completed building.

In approaching the Student Center from the front, we will mount the wide steps, pass under the three brick arches onto the porch, and enter the spacious lobby. Leading directly off the lobby is the great dining room, which will easily seat the entire student body: including of course the women students and wives. Seated at round tables (eight to a table), we will be served by student waiters. The large kitchen, off to the right of the dining

(Continued on Page 20)

"COMMUNIO SANCTORUM"

Gabriel Vahanian

Even yet do we pray O Lord
even yet do we pray
yet unto thee do we pray O Lord

Even yet do we bear thy Church
Christmas on to Easter
for lo the prayers prayed prayed
lo the churches we built
to dwell in thy (*what?*) comfort

Saints (*were they?*)
appointed where thy people—so many
not en masse but separately
(*where traffic there policemen —*

*saints so many
trailing neither their names
nor their blood but
His name and His blood)*

Even yet do we pray O Lord
between each Christmas and Easter
do we pray unto thee
and 'tis already Good Friday
(*when the Christ for Barabbas died
Barabbas the sinner unknown
to Life Insurance Pistisburo*)

And 'tis already Good Friday
we pray unto thee O Lord
for the hour of our death
that we may be found praying

* * * *

—But also their Jesus prays
They know not what they do
Father forgive them
and turning to the thief
This day shalt thou be
in paradise with me—
He says to the thief

REFLECTIONS (Continued)

room, will very probably be in the hands of a catering firm. At a focal point in the dining room there will be a speakers' table, at which our campus guests will be seated, and from where they will be able, with the aid of a public address system, to speak briefly to the students following any particular meal. Along the left side of the dining room will be a balcony, from which at special occasions, a choir may sing during dinner. A long closed "veranda" will run along the south side of the room, adjoining and open to it, yet furnished with comfortable lounge furniture. At very large occasions, this furniture may be moved aside, and with the addition of tables and chairs, the dining area substantially increased. Five great windows will line this veranda, through which may be viewed the Cleveland Tower, standing like a tall sentinel against the sky.

Off the dining room and lobby to the left, will be the lounges; a magnificent general lounge for students, and a smaller, more intimate one for faculty members. This latter lounge will be at the front of the right wing. On the ground floor, beneath the lounges, will be a snack bar—(convenient for *post-chapel* breakfasters), and four guest rooms. Accommodating eight persons in all, one of these will be a large guest suite, complete with study, for the use of visiting lecturers and special guests. At the rear of the building on this floor will be the proposed "Club Room," in which will be permanently displayed club pictures and mementoes. Also on this floor will be a lounge for the maintenance men of the Seminary.

Directly beneath the dining room will be a commodious auditorium, equipped with a stage and projection booth.

Here films of general interest will be shown, certain evening lectures given, and perhaps experiments carried on in the field of religious drama. The chairs of this auditorium will be of the folding type, so that with little effort the room can be cleared, and used for class parties and entertainments.

In the right wing there will be (as has been explained) the kitchens. At the front of this wing there will be a smaller dining room, seating approximately fifty, which can be used by special interest groups that may wish to meet for a dinner meeting. On the second floor of this wing, directly above the small dining room, will be the Student Council Room. Here the Council's records will be kept, and its meetings held. Also on this floor will be four other rooms. Although the exact use of these rooms has not yet been designated, one or two may be used for professor's studies, and the others as general conference rooms.

This will be our Student Center. In recognition of the large part played by the alumni of the Seminary in raising funds for the construction of the Center, it will be officially named "Alumni Hall." It will be a building of which both alumni and students can be well proud.

The total cost, including building and furnishing, will be \$900,000. Without the tireless effort and vision of President Mackay, Vice President Quay, Vice-President Emeritus Henry Seymour Brown, Dr. Allen M. Frew, and countless others, this sum would have been almost impossible to raise. To them we owe a very sincere vote of thanks.

COMMUNICATION

This article is an attempt to present a specific Christian doctrine in as non-technical vocabulary as possible. It is hoped that readers will be stimulated by this attempt to think over for themselves the problems involved in making their theological savoir faire available to non-theologians.

* * * *

The moss of civilization has softened the stark rock of Edinburgh Castle. Its lonely defiance has become a tourist attraction. Yet as one looks up and around from Princes Street gardens one can see how the change happened: The Exchange, the University, the Law Courts, St. Giles, and the smoke paths of ships in the Forth are evidence that another way of life has challenged and won. The castle stood for distrust, seclusion, and defiance. The city was built for commerce and exchange.

The goods exchanged are as many as the means. But the University, the courts, and St. Giles deal with particular kinds of exchange where the commodities involved have no monetary value, and therefore balances and equivalents are more difficult to assess and determine. The university is not based merely on the exchange of facts for fees; but rather upon the exchange between teacher and pupil and of pupils with each other. The law courts struggle with the difficult and always approximate task of finding punishment appropriate to crime. But St. Giles watches the most profound exchange of all, which takes place not primarily between man and man, but between man and God, and apart from this exchange has no reason for existence. These exchanges are the foundation of the city; they are the cause of its silent attack upon the castle.

Is man a tenant of the castle or a citizen of the town? Isolation is the price paid for self-sufficiency; for this sort of independence has to be protected by moat and walls. But the city takes interdependence for granted and seeks to destroy everything that hinders the interchanges which make up its life. St. Giles settles the question without hesitation. It stands as witness that this world is based on interdependence and interchange, and all its functions seek to open what is shut and barred. For it is founded on that act of interchange which defines all lesser interchanges. This occurred when God became man. The commodities exchanged were not primarily of infinity for finitude; immortality for mortality, but rather righteousness for guilt. The existence of the city depends on righteousness; guilt unchecked dots the landscape with castles, reddens the countryside with civil strife, and makes the open city uninhabitable. Nothing but the exchange between righteousness and guilt can make a citizen of a robber baron.

Exchanges which we call forgiveness are made imperfectly between men. These pardons are mixed packages of good and evil. The exchange between God and man was otherwise. God gave Himself, particularly his righteousness. There was nothing of evil in his gift; he asked in return nothing save man's guilt.

This is the basic exchange which determines all the rest. God alone can suggest this exchange because He alone is righteous. We cannot demand forgiveness from anyone, let alone God; nor can we force it to be given unwillingly. However, In Christ, God has made this exchange: the city has begun its attack on the castles of the souls of men. The channels of exchange are being forced open and kept open. But the exchange is not primarily (it must always be insisted) the gift of wisdom for folly, of light for darkness, of health for sickness, but of righteousness for sin. Nothing less can destroy the wrongheaded self-sufficiency of feudal lord and so make possible the City of God.

(Continued on Page 22)

A Prayer for Clarity of Heart

Myron Pat Douglass

Dear God,
grant us
the wit to see
our naked souls,
unadorned
by the lush fig-leaferay
of choice illusions
long cherished—
held in place
by knotted cords of fear
and incipient insecurity—
the flower garlands
of escape
that circle
our creative throats—
the transparent robe
of rationalization
with which we seek,
with flourish and convention,
to hide
the bareness of our souls
from Thee.
Then, Lord,
forgive us this day
our strange and curious
condescension
toward the darker savages
for whom also
Thou hast died.

Amen.

COMMUNICATION (Continued)

The exchange is the Incarnation, when God became man. It brings not only the sanctity and wisdom of the Life; not only the infinite gifts of the Resurrection; but primarily the benefits of the Death. For the death of Christ is both complete exchange and complete forgiveness: it is nothing less than God's whole gift of Himself. At that point, all guilt and all righteousness are

exchanged: the other exchanges precede, unrecognized for what they are; or they follow as cause for thanksgiving. This deepest exchange makes possible the interchange of forgiveness between men; it enables us to pray 'Forgive us As we forgive them,' and it is the mark and the origin of the bond which we acknowledge as citizens of the City of God. The name of that exchange is Atonement.

New Trio For Christian Education

By Mina Seipel

"Better movies for you—in '52" is the current slogan of the Motion Picture Industry. The same slogan could well be used by the Presbyterian Church, for it is predicted that six thousand local congregations will have seen the Christian Education film-strips by April. Only seven hundred local congregations were visited in the distribution of corresponding material prepared by the Board of Christian Education in 1950.

Down to earth, entertaining, and yet purposeful, the series of three film-strips hit soft spots in the general areas of Sunday School administration, the individual teacher, and home nurture. Situations shown in the particular church of the film-strips could fit equally well into every church, from the largest to the smallest.

Lovest Thou Me, the first film-strip, introduces a practical Leadership Education program. The purpose of the film does not stop there, however. It offers concrete suggestions for making the Sunday School the heartbeat of the church. The fictitious Sunday School Superintendent of the film is discouraged. The minister realizes he himself must motivate new life for the Sunday School. He presents the case to the session. After studying the situation, the session appoints a Committee of Christian Education: the congregation responds and requests a Leadership Education Class. The movement begins slowly to take shape. The Church School now concerns every Church member. A new discovery of an old secret—teamwork—did the trick. A booklet, "How to Score in Sunday School Work," comes with the film. Many who have taught Sunday School class, regularly or as a substitute will see themselves in the second film-strip, *The Turning Point*. In a life-like, humorous way, the film pictures a typical teacher in her struggle to prepare one lesson midst the distractions of home, children, and friends. The story carries her through several "turning points" and reaches a climax when she says to herself, "I can only be a good teacher as far as I am a witness." This film recognizes dedication to Christ as primary to the effectiveness of any teacher. For this teacher one dreaded un-prepared hour on Sunday morning is trans-

formed into a high spot of the week. She gains a deeper understanding of the lessons and a basic concern for each pupils. From this root grows real friendship with her pupils, mid-week visits to homes, discussions with parents. Added work, yes, but added voluntarily because of her loving interest. The film places the teacher in her key position. "Why Am I Teaching?", a manual for teachers, discusses thought-demanding questions under six topics. It may be used as a guide for six-teacher-sessions, or it may be used by individuals.

The attention focuses lastly on the first teachers in any church—the parents. *The Parents Promised*, the third film-strip, unfolds the story of parents as they discover the deeper meaning of the baptismal vows they made. The film defines nurture as positive Christian training in the home, in opposition to a more passive approach. The latter attitude is exemplified in the film by such statements as, "I take my children to Sunday School every week—they're good kids. They get along fine." The point of the film is: what parents *are* is more important than what they *do*. It forces every parent in the audience to make comparisons and check his own progress and faithfulness in fulfilling the baptismal vows. As in the others, a well-written, sometimes humorous script adds interest to the showing. "The Faith of One Family," a folder containing pictures of the family of the film-strip, accompanies the film.

Student pastors may obtain the three films and accompanying literature in the Reigner Reading Room, in the Education Building. Each film strip runs 25 minutes, and the sound is on tape recording.

(From *Limericks on Theologians*)

KARL BARTH

A difficult thinker is Barth,
His logic will tear you apart,
With his dialectic,
Life gets so hectic,
You hasten for refuge to Sartre.

Don Lundquist

Mina Seipel is from Forth Worth, Texas and a graduate of the University of Texas. She taught high school journalism for one year and then entered the School of Christian Education in which she is now completing her first year.

THE SPIRIT OF BENHAM

By Ralph S. Carpenter

In this and the next two issues of The Seminarian brief histories of the eating clubs will be presented in order that all may know something of the distinctiveness of each. The Benham and the Benedict clubs are represented in this issue. The Friar and Calvin-Warfield clubs as well as the Adelphian and Canterbury clubs which passed on prematurely will be presented in forthcoming issues.

"We the members of the Benham Club of Princeton Theological Seminary, in order to form a more perfect union, to establish injustice, to insure a well-regulated system of disorder . . . to promote digestion, to secure to the Presbyterian Church in these United States of America in time to come, an able body of disputants and . . . in the principles of ecclesiastical polity and the practice of parliamentary proceedings, and to extend to ourselves and our posterity (in the club) the beneficial results arising from the preservation in undimmed lustre of the pristine and hoary traditions of our honored organization, do ordain and establish this code of laws . . ." This preamble from the Benham Code adopted for the year 1894-95 suggests that the spirit of the Benham Club, known so widely by so many, stretches far back in the history of the club. This article can do no more than briefly recall the origin and development of a few of the "pristine and hoary traditions of our honored organization."

The center of Benham's existence, since the inception of the club in 1879, has been the system of trials and fines. The function of the Censor, as the Judge was then called, was to find out, by any means whatever, the names of men who were engaged. Why engagement was considered an offense is left unexplained, but the duties of the Censor gradually extended. In 1883, an early historian remarks, he "assumed the right to settle disputes between members, whether they be of a mundane or purely imaginary character, and to hand over any dissenter to the stern mercies of the Sergeant-at-Arms: to correct grammatical mistakes or errors in logic, and faithfully chastise the guilty—in general to exhibit his ability for saying, in the most approved fashion, something about everything, and everything about nothing." Thus was established the reign of legalism in the Benham Club.

The serious nature of this legal system is brought home continually to Benhamites by the fines they are often required to pay. A survey of the offenses calling for retribution further reveals the spirit of Benham. A fine for "dyspepsia" was once imposed "for incessant speaking on a single subject of conversation": "misfiring" was

popping off with unnecessary reason"; "orchestration" was defined as "unnecessary emanations of sound while eating"; and "gulosity" was "taking an undue portion of food." Many are familiar with the custom of firing missiles throughout the meal. In years past the missiles have not been restricted to napkins, for we read of a one-cent fine levelled for "articles of food *in transitu* via air line, not caught by the person for whom intended," and also for "articles of food thrown with any other purpose than to supply the natural wants of man." Nowadays fines range from one-cent to fifty cents, the highest being the penalty for throwing a wet napkin. The famous *mishpot* is the receptacle in which the fines are collected, and the money is sent, as it has always been, to Benham men on the mission field.

Besides the court system, our 'pristine and hoary traditions' extend to dealings with the gentler sex. Engaged men in the Benham Club are required to acknowledge this fact to the club. At the present time a cake cutting ceremony takes place in the fall of the year, at which each member cuts a piece from a white or a dark frosted cake. If he cuts the white, he is still pure and untainted, while the choice of the dark cake indicates the state of marriage, engagement, or a "mutual understanding." Those choosing the dark cake must "set up" the club to ice cream. The price for engagement in the earliest days of the club was not so light, since the men had to "spread a feast." This was called the "Crosby Dinner," a now-forgotten and mysterious term, "whose significance appears to have arisen from the fact that the members, who were expected to furnish this dinner, were said 'to have secured their Crosbys.'"

Some traditions survive only as part of the unconscious undergirdings of the Benham spirit. The 'Big Pigs' Den' and 'Little Pigs' Den,' special places of honor in the dining room have disappeared from the scene. The adjectives 'Big' and 'Little,' the chronicler of 1894 assures us, "are to be construed as modifying 'Den,' and not 'Pig,' and were given because the one accommodated four and the other two." The custom also of entitling by strange names familiar concoctions from the culinary department has been discarded. At one time, however, a visitor at Benham might have been astounded to be asked for 'Yellow Dog,' the sobriquet given to a 'tempting dish of frizzled beef.' Even more suggestive was the product called 'Hot Joy' or 'Square Joy,' about which we know nothing except that it was served at breakfast.

This suggests the spirit of Benham. It has changed very little in the seventy-three year history of the club. Many distinguished men are part of this tradition. To mention only a few: Emil Brunner, C. H. Dodd and several Seminary professors are honorary members; Walter Lowrie '93, the Kierkegaardian scholar, J. Gresham Machen '05, and Kenneth J. Foreman '22, the recent Convocation Day Speaker, have been regular members.

Ralph Carpenter from Montclair, N. J. is a graduate of Princeton University where during his senior year he was president of the Westminster Foundation. He is now a senior at the seminary.

These men and others in the ranks of Benham will not be quick to forget their club. We feel that the atmosphere of fun and good fellowship at Benham has alleviated

many travails of Seminary life and has contributed to the health and welfare of the Church through the many pleasant memories of club life.

BENEDICT: PATTERN FOR THE FUTURE

By Robert Morrison

The aftermath of World War II ushered in an atomic era of universally recognized cataclysmic change. Old nations had fallen, and new political powers were clamoring to take their places. Culture, economics and society were in a process of alteration. Former institutions were tumbling, and new institutions were being constructed. And at Princeton Seminary, eternal truth at last caught up with the contemporary situation. The Lord created male and female, and post-war Princeton finally recognized this fact in the formation of the Benedict Club for married students.

The name Benedict is itself enigmatic, but it still stands as a significant label regardless of the interpretation of its meaning. One school of thought suggests that the name refers to William Shakespeare's mulish bachelor whose hidden desire for marriage is aptly described in *Much Ado About Nothing*. The change from a 'k' (Benedick) to a 't' (Benedict) is alleged to be a scribal error in copying. Another strong tradition traces the name back to a Saint called Benedict, perhaps indicating the contrast between the monastic past and the more modern mode. A third school of thought, (which maintains that certain elements in the Seminary family associate the club name with "Arnold") seems to have little support.

Regardless of the difficulties in a critical study of its nomenclature, the fact still remains that the Benedict Club stands on the fringe of a bold new frontier. The Club represents one of the greatest advances in 1400

years. The age of the monastic club has passed. A little-regarded gloss on Occam's commentary on *Genesis* asks the pertinent question: Why should there be a monastic life if, in the case of the ark, safety was afforded to male and female of the species? The Benedict Club is the logical sequel to the unknown scribe's unanswerable question. Celibacy is finished!

The Club sets its location at 44 Mercer Street, old abode of the now defunct Calvin Club. It is Presbyterian to the core. The foundation of the Calvin Club still remains, for all married residents of Hodge Hall are automatically predestined to be members of Benedict Club. Yet it is not an exclusive fellowship, for the Club doors are open to whoever can fulfill the simple twin requirements: securing a wife and finding a room in Hodge (of these two requirements, the former is the more easy to meet.) The Presbyterian doctrine of election is still in force, also, for officers of the Club are chosen at various times through the year. The original titles of the officers were: Archbishop, Bishop, Scrivener, Archdeacon, Cellarer, Prioress, and Jester. In more recent years, the Club has yielded to the dictates of the proletariat, and executives are now called merely: President, Vice-President, Secretary, Treasurer, Steward, and Woman's Chairman. The one carry-over from the old regime is the Jester who is responsible for the telling of the daily joke (or reasonable facsimile.)

The differences between Benedict and the old fashioned celibate clubs are almost too multiple to mention. Benedict is of course co-educational, and the presence of the wives at the meal table produces a most refining and refreshing influence. Thursday night decorations show that inspiring female touch. Wives press their husbands on to more athletic championships. Benedict is the only eating club with a woman on its executive committee. It is also the only Seminary organization which practices the Biblical admonition: "Salute one another with an holy kiss."

February 14, at a special election, Benedict chose Saint Valentine to be its patron saint. The results of this choice will inevitably be far-reaching. With the erection of the Commons, the Benedict Club members will move into a wider sphere of influence. The work of Saint Valentine will be kept to the fore. The Benedict Club is indeed the pattern for the future.

The Student Christian Association Conference of Princeton University will take place on March second through sixth. Lectures and panel discussions will constitute the programs each evening from nine to eleven o'clock at fifty McCosh.

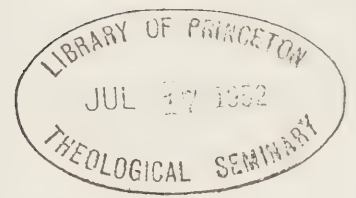
Robert Morrison is a junior at the seminary and is from Berkeley, California. He is a graduate of the University of California.

TWO TYPISTS NEEDED

Please See Editor

101 Alexander Hall

THE SEMINARIAN



THE PRINCETON SEMINARIAN

VOL. II, NO. 4

"A Student Voice of the Christian Church"

April 4, 1952

An Easter Sermon

CALVIN COOK

The oracle of nature
tantalizes some to affirm
some to deny immortality.
The oracle's pronouncement is so edged
with doubt
one must deliberately ignore a part
to be convinced either way.
Is the present spring
evidence of change or perpetuity?
Will spring always follow winter,
or will this world someday fall asleep
into an eternal winter?
Is there continuity,
and if so how;
or is there for man, as for plant
an eternal winter?
Is Easter the promise of an eternal spring
or merely the freakish blossoming
of an autumn crocus?

* * *

The resurrection is both continuity
and perpetuity.
Perpetuity because He who was dead
is alive for evermore;
Continuity, because the resurrection
is not detached from the birth and death.
The disciples
do not recognize the risen Lord
until they see His wounds:
Without crucifixion,
no resurrection
and all thoughts of immortality,
speculation and straw.
The plumbline
from Good Friday to Easter
falls on our experience in between:
descent to Hell, the deepest murk;
no glory more than Easter.

We affirm
a resurrection faith
and images repeat its perpetuity and continuity.
The City
breadth of restoration
stretches past the bournes of time and space,
past the limits fortified by fear and hate and crime,
yet never returning to the Garden,
never mocking history,
but lighting up its pain.
The Bride,
depth of restoration,
reaching past red lights on West Main Street
to the stars of chastity
and the feast
of eternal bliss.

* * *

Perfection ends
the agony of change and process, of our birth and
our decay.
And we are granted perpetuity and continuity
without retouching by the embalmer;
for decaying has been halted
by transformation of the process:
Our end no pyramid,
But the City of God.

* * *

Between images and resurrection fact
Continuity and perpetuity exist;
And Easter is no autumn crocus
but harbingers that Spring,
budding in the Eucharist,
a-flowering in all the saints.

Dr. Stewart's Sermon: A Synopsis

By Robert C. Angus

With the clarity, fire and brilliance of a finely-cut diamond, Dr. James S. Stewart took the congregation of the University Chapel on a "Spiritual Pilgrimage of Faith." The text of his sermon was St. Paul's Epistle to the Romans 1:16: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth." Dr. Stewart began his sermon by saying that no one could have written such a statement unless he had been tempted to be ashamed of the Gospel. Paul meant that he might have been tempted by certain considerations to be ashamed of the Gospel during the course of his ministry among the Romans.

I

"Our encounter with Christianity," Dr. Stewart suggested, "passes through various stages." The first stage is that of acquiescence or acceptance. In childhood we grow up knowing the name of Christ and accepting without thinking through the religion that is our inheritance.

II

The second stage takes place when we go out into the world. We react against all that is traditional and revolt against the old patterns and ideas. The Christian church often becomes the target of our criticism. We become conditioned to our world in three ways. First we become *emotionally conditioned*. Distrustful of all that is past, we become "ashamed of the Gospel." Then comes the *intellectual conditioning*. We meet people whose beliefs differ; science and rationalism challenges us and we are confronted by the forces of secularism which appear strong against the seemingly-weak forces of Jesus of Nazareth. Paul facing the grandeur, the art, and the intellectual sophistication of Rome must have felt meek and inadequate with his "despised" message of the crucified Christ. We today are faced with the might of split atoms and wonder if Jesus of Nazareth can mean anything to our world. Finally we are *morally conditioned*. We face the world feeling the pessimism of experience. Drifting toward doubt and denial, the shadow of disenchantment falls around us, and we end up "ashamed of the Gospel."

III

The third stage which we reach is that in which we are ashamed of being ashamed. This comes, (as G. K. Chesterton says) "when we are visited by the first wild doubts of doubt." In this stage too there are three factors. There is the *emotional factor*; we turn and see the face of Jesus Christ and the shadow of His cross falling across our path. In a world where Christ is risen and alive this is bound to happen; then we will be ashamed of being

ashamed. Secondly comes the *intellectual factor*; if we lapse into scepticism our problems are not solved but are made worse, for we are then faced by dismal hopelessness. When we hear the Psalms of David or look into the eyes of our children, then we must believe in Christ and the goodness of God. "Christ is the one rational fact on the earth today." Third is the *moral factor*. Paul knew that the power of Christ could do what the Roman empire could not. Rome knew nothing about the dynamic of the Gospel. Christ could change lives; Rome could but change boundaries. When Paul realized this he could not be ashamed of the Gospel. "Don't be put off Christianity by inconsistent Christians or by dull church services; go to the marrow of the Gospel. It's good news, not good advice." You who are thwarted by life need the Gospel most of all, suggested the Scottish preacher.

IV

Many have come through these stages, but they in turn suggest a forth and final stage: the stage of being an ambassador unashamed. This is not a case of thrusting your personal religion at other people. Such an approach is wrong and often does more harm than good. We can not, however, be Christians without others having the knowledge that we have been touched by Jesus. As Oliver Cromwell said to the British parliament, "Don't forget you are Englishmen"; then to us must be said, "don't forget that we are Christ's men! This is your first loyalty; for this end you were born and for this cause came you into the world."

THE PRINCETON SEMINARIAN

"A Student Voice of the Christian Church"

A monthly publication by students of Princeton Theological Seminary. Opinions expressed in The Princeton Seminary are those of the authors and are not necessarily those of the Administration, the Student Council, the Editorial Board or the Editorial Staff.

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THE OTHER END OF THE LINE

By SHIRLEY GUTHRIE

The Communion Service is over. Another term has been properly launched. But is that all there is to it? Is there no connection between the Lord's Table and the tables in the snack bar and the library, between the single hour we spent in the chapel the first night of the term, and the many hours we shall spend during the term working at our tasks or enjoying our leisure, on the campus, in our rooms, at our churches? According to Dr. Paul Lehmann, professor of Applied Christianity and the speaker that evening, there is a very definite connection: *There is a straight line which runs from the Eucharist into the common life of the world. The Community of the Holy Communion is the leaven and the life of the community of men and nations.*

Dr. Lehmann's purpose was primarily to examine that end of the line which begins in the chapel. The purpose of this article is to look at the other end of the line — to trace its course from its origin in the Communion Service to its destination in the "common life of the world" where we shall spend most of the rest of this term.

The word "community" is the key to the connection between the Eucharist and the world. Perhaps the most basic concern of human existence is to discover how we can live together; that is, to achieve "community" in our relations with other people. This is why we have red lights and universities and presidential elections and Rotary Clubs. It is the ultimate motive behind most of **our activities and achievements in the world.** But it is in the Eucharist, not in these other community-seeking aims, that we discover what community means. The Eucharist alone provides the answer to the human quest for proper relatedness with other men. Its significance is this: a common faith is that which holds a human society together, not abstract laws or rational principles or common needs or a balance of power. And this means that a cohesive human society can only be achieved by unity-in-freedom, "a manner of people being together which is not coercive, either physically or mentally. It means a unity not produced by force or sustained by fear, resentment, guilt, or anxiety" (*Social Action*, October, 1951). This is what the community of the Holy Communion has to say to the community of men and nations.

Let us consider two concrete situations to show how all this becomes relevant for us who belong to *both* communities.

I. *Community and Student Life.* One area of our life together in which we are obviously lacking in real community is in our theological thinking. The blunt truth is that we are not all in theological agreement. This fact need not be the community-destroying force it is. Because we wrongly assume that community means uniformity, we try to ignore our differences by dodging theological "sore spots," by keeping a discreet silence about our real views in conversation with those who

differ from us, in a determined effort to maintain peace at any cost — even at the expense of honesty, sometimes. But the result is that the "community" we have thus created is often a very superficial one, belied by an undercurrent of disagreement which forces itself to the surface in the well-known but all-too-vague theological categories into which we divide ourselves and our fellows. Not knowing what real community is, we have weakened it in attempting to achieve it. Unity-in-uniformity is neither possible, nor would it be real community if it were possible.

Community as unity-in-freedom, on the other hand, means that our life together as a Seminary "family" is not based on uniformity of theology (which is neither possible nor desirable, no matter how hard we may try to fool ourselves), but on a common faith in Jesus Christ, which may express itself in many diverse ways. It means that we can honestly recognize and openly discuss our differences without the fear of being dismissed on the one hand as "fundamentalist" or branded on the other as "heretical." We have much to learn from those with whom we disagree; but we can neither learn from them nor live with them in community by pretending that we are what we are not. Ours is the unique privilege (*and* responsibility) of disproving the current misconception widespread in our country that freedom of speech is "subversive." Unity-in-freedom is the only basis for real community, whether it be a community of seminary or of national life.

II. *Community and the Ministry.* If we have discovered at the Communion table that life-in-community is the proper life of men, then we can no longer speak to the people in our churches as isolated individuals. The fact of the Lord's Supper invalidates the old argument that it is the Church's business to save individuals and not to dabble in politics and economics and sociology. The Church *is* interested in individuals. But because individuals exist only in a concrete social context, it is forced (like it or not) to be interested in and say some things about the social institutions which determine the nature of this context.

But, it will be objected, if we get involved in controversial social issues, will we not *destroy* the community of the Church by antagonizing its members? Not if we understand what real community is! The community of the Church is a community of those who have in common a faith in Jesus Christ, not a community of those who have in common the interests of a particular economic class, similar political views, or the same color of skin. If the Church is held together by anything other than the faith of its members, its unity *needs* to be upset; it then is not really the Church at all, but a subtle political pressure group. So long as we cautiously stay on "safe" ground and preach only vague generalities with which everyone agrees, we may be sure that we are not preaching the Gospel, nor are we maintaining real com-

munity. Community as unity-in-freedom instead of unity-in-uniformity means that we can preach a relevant "social" Gospel which will inevitably call into question some of the pet prejudices of our Church members, but at the same time maintain a real unity based on a common faith which not only transcends but over-rules the secular differences of those who have that faith.

A GERMAN IN MOSCOW

By William R. Comstock

A German idiom describes a situation in which a speaker discovers a rapt, attentive audience as one in which "angels move across the room." Certainly angelic beings moved in Miller Chapel on Tuesday evening, March 25, when Dr. Martin Niemöller, noted church leader of the Confessional Church in Germany, spoke to a congregation occupying every available seat in the sanctuary. On this, his third visit to the Seminary, he found perhaps his most interested audience because he told of his recent visit to the Christian Church in Moscow. It was this trip which has occasioned so many intense, and often adverse, comments from the English and American Press and from church leaders in both continents as well.

Yet as he spoke—clearly, with a good command of English, presenting a forceful, intelligent, often witty analysis of the impressions gleaned from his trip—it was difficult to understand the basis for the excited denunciations that have appeared in some circles. "It seems," Dr. Niemöller began, "that anyone who enters the region of the strange and sinister world behind the so-called iron curtain must suffer and tolerate the fact, that, at the least, he is called a fellow traveler; with great probability he is called a Communist, or worse things: a traitor; or if he happens to have good luck, he is called a fool."

Yet, Dr. Niemöller's purposes in making his controversial trip, as outlined in his talk, were forthright, clear, and decidedly Christian in the sometimes forgotten true sense of the word. First, he expressed his conviction that the church today has a great temptation: to confound the sinner with his sin. His fear is that, because we see clearly the evil in the bolshevistic system which "we have to fight in the name of Christ," we will be tempted to transfer "this hatred to those who represent such a sinful system." But we must realize that Christ has suffered for all men, even Communists. "I can't believe that he died for Martin Niemöller if I can't believe that he died for Joseph Stalin as well," he insisted with courage and conviction.

Secondly, he believes that since the World Council of Churches has declared that it stands for peace, church leaders must do all in their power to encourage understanding between East and West. He remarked that the "angels moved" at a meeting in Moscow when he was

To take the community of the Eucharist seriously is to take its implications for the community of the world seriously. The value of the communion service in the chapel the first night of the term depends upon how it affects our life during the rest of the term. Was it just a proper launching — or was it a really significant event?

asked what he thought of America's "armament race." Dr. Niemöller declared at this meeting that he believed there was not an American millionaire who would not be willing to sacrifice his millions to avoid a third world catastrophe. Now, to the West, he insists that the same attitude is true of most Russians he met.

His third reason for visiting Russia was to determine for himself if the Russian church were only a propaganda agency for the state. Space forbids an adequate summary of his conclusions. An article in *The Christian Century*, March 17, 1952, presents his opinions in much the same way as he presented them in the chapel. He believes the church there is tolerated, though certainly not favored. It is definitely not a propaganda agency, because the state does not need it for that purpose. Actually, it is even growing in numbers when compared with recent decades, and there are possibilities that it may be even more effective in the future. He was amused to hear Russian churchmen express suspicions that the Western churches were merely "propaganda agencies" of the state.

Dr. Niemöller concluded by admitting that he had not presented in his nearly two hour address anything "practical" in the immediate sense. Yet his words had a more ultimate "practicality" sorely needed by Christian thinkers today. He appeared neither to want to provide "propaganda" for mass consumption to enable the West to hate more blindly the "satanic" Bolsheviks, nor to give the Soviets a *carte blanche* in all their activities. He seemed to be attempting to use a keen mind in an objective manner, and, thinking of Christ rather than of expediency, to present clear information of a situation where it is sorely needed.

He denied that his impressions are final. He visited Russia only one week and his sightseeing was restricted to Moscow. One student expressed the opinion during the question period that Moscow is but a "show piece" and other Communist-dominated countries are in a worse plight than Niemöller pictured. Dr. Niemöller doubted whether eight million people could be made a show piece by any type of regime, yet he readily agreed that a distinction must be made between continental Russia proper and Communist-dominated countries. At any rate, he declared, "I can only tell what I have seen." This he accomplished with a clear-sighted vision and a passion for fairness and truth which should win him the esteem of thoughtful Christians everywhere.

William R. Comstock is a new member of The Seminary staff. He is a native of Berkeley, California and a graduate of the University of California.

ON BEHALF OF CHRISTIAN ART

By Arthur E. Matott

Specifically Christian content makes a work of art Christian. One of the tragedies of the Reformation occurred when befuddled extremists in the protestant ranks destroyed magnificent works of Christian art. Because of their traditional iconoclasm, many Protestants continue to ignore the inestimable value of the arts as means of Christian expression, as aids to worship, as teaching media, and as vehicles for deep, genuine, religious experience.

This condition has numerous causes. Some people are the victims of a type of cultural apathy toward the arts. They view the arts in general, and Christian art in particular, as something extraneous. Others are not acquainted with the arts. This unfamiliarity makes them feel insufficient and insecure which, in turn, causes them to shy away from Christian art lest it expose their lack of knowledge and disturb their experiential equilibrium. These two—apathy and a lack of knowledge—are closely related. Apathy leads to a lack of knowledge, and a lack of knowledge renders one apathetic.

Still others grasp the second commandment and use it to lay waste Christian art. The Roman Church, they insist, makes the work of art the object of worship. Though this is often true, the errors of the Roman Church should not govern the Protestant use of God-given, creative, artistic ability. Such a “stagnating” fear of the arts, lest one fall victim of this confusion of means and ends which plagues the Roman Church, actually stems from a loss of distinction between means and ends.

The New Testament does not portray Christ condemning the art forms used in the Temple. On the contrary, it was a sacred and holy place to Him. He worshipped there. He personally cleansed it of those who would defile it. He did not condemn the Temple, a great work of art; rather, He leveled the finger at those who misused it. He did not cast aside the artistic forms of the Temple worship. But He did condemn those who reduced the rituals of the Temple to mere forms, making them ends in themselves, instead of using them as the means to a richer and deeper religious experience.

A work of art permits an outer experience of that which has a definite form and a specific and meaningful content. Such an outer, sense experience enables one to have an inner experience of the supersensuous which the object represents. When a work of art is Christian, that inner experience will be Christian.

The art employed by the Protestant Church has too often been nothing more than pure design, pure form, devoid of content. Many of our amphi-theater-churches with their toothy, organ pipe grins and their conglomer-

ate stained glass windows provide examples of this. Garbled and disjointed forms of worship offer further illustrations. They are mere arrangements devised in an effort to create some semblance of order. The attempts to give color to services of worship by such empty actions as the use of a rose at baptism, or the placing of a vase of meaningless, mop-headed chrysanthemums at the focal point of a church furnish additional evidence. These are all examples of pure design, pure form, and as such,

HYMN FOR GOOD FRIDAY

W. Francis B. Maguire

LIFT UP YOUR EYES

Lift up your eyes, behold a wooden cross.
Behold the Saviour, see him crucified.
And yet He prays for those that nail Him through.
Forgive them, for they know not what they do.

Lift up your eyes, behold a crown of thorns.
Behold two dying thieves, one left, one right.
Hear one still mock, the other mourn his plight.
The crowd is hushed to hear Our Lord's advice:
This day be thou with Me in Paradise.

Lift up your eyes, behold the drops of blood,
Behold His face and see a falling tear.
Three hours have passed, now those who linger near
Hear Jesus cry in pain and agony:
My God, O why hast Thou forsaken me?

Lift up your eyes, behold the purple robe,
Behold the loving mother standing there.
And hear, *Behold thy Son*, His plea and prayer.
Behold thy mother, Jesus thus addressed
His good disciple, like her, sore distressed.

Lift up your eyes, behold the victim pure,
Behold the nailmarks on the body bare.
I thirst, He calls while hanging, bleeding there.
Not water cool to ease the dying thirst,
But vinegar they give, thus Love is cursed.

Lift up your eyes, behold the sweating brow,
Behold the lips that spake with loving care.
That we within that love might find a share.
His time draws near, around Him hovers death,
For, *It is finished*, comes in bated breath.

Lift up your eyes, behold the Paschal Lamb.
Behold our God betrayed by Judas' kiss.
Have we by loving self been doing this?
One cure, His dying prayer the self commands:
I give my Spirit, Father, to Thy hands.

AMEN.

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depraved and poverty stricken art.

As a result, our Protestant churches and services of worship are often ineffectual, when they could be works of art that would enable one to experience more completely the reality of God and His presence. Any attempt to "beautify" both the place and the service of worship by the addition of such meaningless, unrelated outbursts of individual eccentricity placed in the garb of artistic design, only makes one aware of the "nice" design. They are not related to the whole structure or the whole service. One is not led by such material forms to experience the immaterial which they are supposed to represent.

One of two deficiencies or a combination of them both usually causes this failure. Either the artistic form has no content, is pure design; or the design, the artistic form, gets in its own way and prevents the experiencing of its content. A work of art must have both form and content. It must be an incarnation—a unity of the material and the immaterial. When there is this harmony of form and content, which enables one to have an inner experience of that which they represent, a work of art exists. The extent of the experience determines the greatness of the art.

As an example, we shall use a work of art intelligible to most preachers. A sermon which has unity of form and content will permit the hearer such an inner experience. If the form overshadows the content, the sermon becomes a masterpiece of literary and vocal techniques, and nothing more. Hearers will experience these and not that which they represent. The material does not permit an inner experience of the immaterial.

A work of art gives a person opportunities both to witness the extent of the artist's experience of his source

of inspiration and to have a similar experience of that inspiration. However, we must recognize that a person, through apathy, ignorance or other predispositions, may be unable to take advantage of these opportunities. Many would claim that the people in their churches are in such a position. We can overcome this circumstance by acquainting ourselves with Christian art, by learning to appreciate it, and by using it to its fullest advantage. Then we will be able to help our congregations to achieve the same knowledge and experience.

We at Princeton have a unique opportunity to do this. The Art Museum of the University with its many fine collections of Christian art has frequent exhibits. Both the Index of Christian Art and the valuable Marquand Art Library are at our disposal. Our own library has many rare books devoted to ancient and medieval Christian art. The course "Christian Art and Symbolism" offered at the Seminary by Dr. John H. Martin of the Art and Archaeology Department of the University, provides an excellent opportunity to increase our knowledge of Christian art and our ability to evaluate it and to use it more profitably.

A very practical facility is made available to us in the growing collection of art prints in the Reigner Reading Room of the School of Christian Education. Recently a group of European color plates was added to this collection. The reading room also has a series of colored slides and film strips of Christian art, all of which we may use and share with our congregations.

Many of us will not have such opportunities again; therefore, we should take advantage of them. Our efforts will reward both us and the people of our churches with a deeper, richer experience of the reality of God, His truth, and His divine presence.

EDUCATIONAL COUNTERATTACK

By CHONG-SOUNG KIM

For the last half century Korea has been engaged in a constant struggle, and now she is passing through the most difficult period of her entire history. The Japanese ruled Korea from 1910 to 1945. This domination produced great problems which still exist. Worst of all the present war has brought total devastation, with the exception of a few southern cities. Korea has become a wasteland. There is the need for complete reconstruction, but what plan can bring the most successful rebuilding of Korea—clouded idealistic theories or personal ambition? The true demands of the situation must determine the plan.

My main concern is the educational program. Here

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we must consider two factors: one, the result of the Japanese occupation; the other, the devastation by the present war. The withdrawal of Japanese troops did not eliminate the problems created by the occupation. During this the Japanese imposed a colonial system of education upon the Korean people. Its object was to train Koreans to become servants of Japan and subjects of the Emperor. To gain this objective they tried to replace the Korean culture with Japanese ideas and influence by imposing their own national religion, Shintoism. By skillful educational policy, they hoped to divide the Korean people so that they would never revolt.

Beginning in 1932 all private schools were closed, teachers were forced to attend Japanese schools and be trained by Japanese methods. Most of the teaching positions were filled by Japanese and a few Koreans who had pledged allegiance to the Emperor. In the elementary and high schools pupils were forbidden to speak their native language or to read any literature about Korea.

In the colleges nothing was emphasized except subjects related to Japanese culture. What then were the effects of the colonial educational program? In spite of it Koreans remained patriotic. At home they secretly taught the Korean spirit. The psychological tension thus created, twisted many young minds. They no longer trusted one another for fear that they would be reported to Japanese police or to their school teachers. This was the beginning of disunity among Koreans themselves. They had lost the virtue of cooperation.

The new war in Korea gave birth to the greatest problems of all. One cannot imagine the material loss. Some historians estimate that it will take at least four decades for Korea to recover her normal material status, even if North and South Korea are unified into one body. Even worse than the material loss is the loss of thousands of well-educated leaders in Korea, including Christian ministers and laymen. A nation without learned people is like a man without a brain or heart. The neighboring country, Japan, is recovering from the war with tremendous speed. If Korea does not maintain cultural equality with Japan, the future peace between these two countries is quite doubtful.

Korea acknowledges and appreciates the wonderful work which has been done by American churches, especially the Presbyterian communions. These established Christian colleges and high schools in Korea. They are now waiting for the time of peace and unification of Korea to reopen them. It also acknowledges the fine work which many U. S. Army chaplains have done in bringing Korean students to the United States for study. Before the Republic of Korea came into existence the Army government gave much help for the birth of the new country, especially along educational lines. Besides these many other organizations, churches and individuals have contributed much in the field of education. These contributions form the foundation upon which the new program can be based.

The new educational program for the rehabilitation of Korea must aim at certain objectives. It must seek the welfare of all people and give a better understanding of community life, including civic and social duties. It must provide an understanding of citizenship in Korea and that nation's position in international relationships.

Before these long-range goals can be reached, some immediate objectives must be fulfilled. First, it must introduce an adequate philosophy. Secondly, it must provide a full opportunity to become acquainted with Christianity. This is important because Korea is now seeking a new religion. Buddhism, Confucianism and the religious sects have failed. Thirdly, it must endeavor to train skilled workers in all fields—ministers, teachers, agriculturalists, doctors, engineers and many others.

But Korea must find the place where its students can be educated. This cannot take place in the war-torn country because it lacks adequate school facilities, libraries and well-trained teachers. I think the best way to help is to bring as many students as possible to study in this country. Here they will receive sound democratic and Christian education in all fields. The blind cannot

lead the blind, so it would also be well to re-educate those teachers who received their training under the Japanese government. Many of these are trying to do a competent job but have been so influenced by the Japanese occupation that they have lost their objectivity. The future of Korea as a nation lies in its ability to produce the needed leadership for the reconstruction of the country.

This new educational program requires an organization. The membership of this organization should extend to both Americans and Koreans and to all religious sects who are interested in this great project. Its headquarters should be in America and an agency established in Korea. This committee in Korea should select students in many fields. I suggest the following distribution of students: students of Philosophy and Religion, including Psychology and Anthropology, etc., 10%; Engineering, including Architecture, etc., 20%; Agriculture, 10%; Political Science and Economics, 10%; Health, Medicine, Chemistry, Pharmacy, 10%; Education, including elementary, secondary and higher education, 10%; Fine Arts, including Music, Painting, Sculpture, etc., 5%; Strategy, for the purpose of defense, 5%; Industrial Relation, Mines, Fishery, Factory Products and Labor, 15%; Commerce, 3%; and other minor fields, 2%. For the first trial this organization should attempt to bring no less than 1500 students to this country during the next years. The length of study should be about four years. The total cost per student is estimated at about \$5000. For 1500 students, this would require \$750,000. The biggest problem is the arrangement for this amount of money. It is quite a large sum, but when we compare

SOMERVILLE

A full report on the Somerville campaign will appear in the May issue of THE SEMINARIAN.

it to the total cost of the war, it is insignificant. Also, it is very small compared to reconstruction planning set up by political groups and governments for other countries in the world. This educational project is a basic necessity for further progress in the reconstruction of Korea and the encouragement of democracy throughout Asia.

The authorities concerned should have a plan for the rehabilitation of Korea through an educational program. However it will be too late to wait for the time of peace. It is necessary to act now so that many well-educated leaders will be ready for the time of reconstruction. Until the time when Korea can establish its own colleges on an adequate scholastic level it will need much help from the outside. Korea needs your aid—NOW!

MONASTIC GASTRONOMY

By Leslie G. Blasius

The dinner chimes sound: newspapers and magazines are tossed aside, and the milling group of Friars moves from the noise and electric lights of the lobby to the quietness and candle-glow of the dining room. At the Abbot's command, all take seats. The evening Scripture reading and prayer remind the Friars of their great fellowship with the Master. Then the dishes of food are paraded to the tables and enjoyed by men convinced that their beloved cook has found "the way to a man's heart."

This is the Friar Club today. The founding members of sixty years ago would be pleased to know that the Club has continued through the years to stress both warm fellowship and an appreciation for the best in culinary art. For the very existence of the Friar Club is the result of man's concern for his stomach and discrimination in the matter of what occupies it. From the pen of a Friar of bygone days comes this statement:

In the year 1893 the gastronomical division of the department of my interior revolted at the thought of continuing the punishment of well-meaning men by the assaults made upon their stomachs by food of poor quality and poor selection and of insufficient content. I had the distinction of proposing to a certain group of congenial spirits, whom I suspected to be of like mind as my own, that we buy our own food and employ a woman to cook it for us, charging each man a fixed sum per week, and designate one the purchasing agent.

Although the inception of the Friar Club came about as the result of gastronomical need, such carnal-mindedness was veiled linguistically by designating the group a "brotherhood." The purchase of a permanent place of meeting in 1904 permitted its members to enrich the veil by naming this abode "The Monastery," efficiently manned by an elected "Hierarchy."

Here the Abbot holds the top position of honor and authority. He officiates at business meetings, appoints committees, presides at the head table, and holds in check those spirits which on occasion rise to Alpine heights of expressed good humor. The Abbot is aided by the Prior, a "saintly" man who also cares for the spiritual life of the Monastery. The well-known figure of the Publican continues the task of paying for common needs out of the common treasury. He finds his task of "extortion" just as difficult as it was 1900 years ago.

The Scribe has turned in his quill for a fountain pen, and he continues to serve by rendering communiques and literary works of all types. To the Precenter goes the credit for trying to lead sixty individualistic voices, and a meal never seems complete without hands firm-clasped around the tables as the word goes forth to all

of Princeton that "There's a Monastery in the Town."

Through the years the Monastery has been noted for its fine meals. For example, the Alumni Banquet of 1903 shows that the early Friars were connoisseurs of delectable dabs of dainty morsels. On the menu were Blue Points, Fried Smelt, Chicken Croquettes, Roast Turkey, a half dozen vegetables, Lobster Salad, Mince and Pumpkin Pies with Neopolitan Ice Cream, and Assorted Cake. But by 1920, austerity had become the keynote, for that year's banquet menu boasted only one meat dish, Roast Sirloin of Beef, with a substantial meal built around it. No one could complain in 1933, however. The banquet was held in the Princeton Inn for the nominal fee of \$1.25, and today we look back with nostalgia on the days of large quantities of everything except money.

The reputation for excellent food has also come out of the daily repasts, and compliments (or gripes) for the daily fare have gone traditionally to the Steward, the man responsible for the selection of menus and the purchasing of food. Final credit, however, must be showered upon the man in the chef's cap, and the Friars of today salute Tom Stoves as being the man most responsible for upholding a worthy reputation.

In the spring a young man's fancy turns to thoughts of love, but in the Friar Club the flower of love blooms the year around. Friars with their South African financial interests on a young lady's finger are "invited" to bring their espoused on an evening to the Monastery. Overwhelmed by such a privilege, the groom-to-be insists on providing a "set-up" consisting of a generous portion of ice cream and cake for each Friar. After she is presented to the Club, the future bride is greeted by that traditional love song, "I Can See Her Tonight by the Old Candle Light," two verses of sentimentality and one of brutality.

Together with the accent on food and fun, there is a feeling of a high purpose in the Monastery. Friars are preparing for the ministry, for their high calling in Christ, and this desire to serve overshadows all activities. The Friar spirit is aptly summed up in a poem written by Addison B. Collins for the Friars' Golden Jubilee Celebration in 1942.

*To Friars in the Club today,
And those who follow on,
Prepare to live heroic lives
For Christ—God's only Son.
And when amid earth's night of sin,
You point to the light,
May Christ's own Spirit guide your thought,
And all your words indite.*

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THE PRINCETON SEMINARIAN

VOL. 11, NO. 5

"A Student Voice of the Christian Church"

MAY 5, 1952

Baillie: *IS THIS A FALLEN WORLD?*

By John P. Crossley

Out of the thickness of a Scottish brogue came words of clarity on the question, "Is this a fallen world?"

On Thursday evening, April 17, Dr. D. M. Baillie said to a Miller Chapel audience, "Yes, this *is* a fallen world." His simple, introductory affirmative was followed by fifty minutes of less simple but stimulating explanation.

If this is a fallen world, why do people have such a difficult time believing it is, Dr. Baillie asked?

People tend to disbelieve in a fall because they find it difficult to think of reality in any except evolutionary terms. A fall is contradictory to the evolutionary school, which says man began in a lowly state and is slowly ascending toward ultimate perfection. A fall then is impossible since at the start of things there was no height from which to tumble. If such an evolutionary process were true, then the moral life of man could not be connected with evil, and moral evil would merely be a stepping stone to ultimate good.

The modern mind also finds it difficult to harmonize the fall in the Genesis record with the idea of prehistoric man as determined by certain anthropological studies. This inability to synthesize Genesis and conclusions drawn from archeology and anthropology generally results in one of two inadequate solutions: 1) Acceptance of the Genesis account of creation and the fall as scientific fact and dismissal of prehistoric man as false speculation, or, 2) disregard of the Genesis record and acceptance of prehistoric man in his various manifestations as the whole of the matter.

Since both Genesis and prehistoric man have points in their favor, some line of thinking must be introduced which will incorporate the two positively and without too much disfiguration of either.

At this point Dr. Baillie introduced N. P. Williams' (Oxford) pre-mundane theory of the fall, i.e., that something went wrong with the whole universe before our

world existed so that after creation this cosmic mistake filtered into our world, making it evil from its beginning. This theory accounts nicely for man's tendency towards misbehavior, the presence of death, venomous snakes, pain in childbirth, and all other maladies and misfortunes which Genesis attributes to the fall, and also allows that the first people were crude prehistorics. It also makes room for one or two falls (the fall of the Devil and his angels) before the fall of man.

The most apparent fallacy, if any, in the pre-mundane theory of the fall is that it is unduly speculative.

Reaching the climax of his lecture, Dr. Baillie stated that Christian theology is not primarily concerned with the *origin* of evil in man or in the universe but is concerned with the fact that evil *is* present. "It is not the fall, but the fallen-ness with which we are concerned," he

ELECTION FINALS

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said. He quoted the words of G. K. Chesterton, "Not only are we all in the same boat, we are all seasick!"

Dr. Baillie presented three questions and answers to clarify further his position on this world's fallen-ness.

1 Why is it so difficult to believe in God? It is difficult to believe in God because this is a fallen world, and in a fallen world it looks as if there were no God. If the world were not fallen, it would be easy to believe in God.

2 Are we to believe that suffering, disease, and death are God's will for mankind? They are not part of God's ultimate will for mankind. They are part of God's will for a fallen world and are put here as disciplinary measures.

3 Is man essentially sinful? If Brunner's words, (To be a human being is to be a sinner), are true, then there can be no such thing as a sinless life after death; or if there is, those who experience it do not remain human beings. Either possibility is contrary to Christian belief. Sinfulness then is not man's true nature.

With a masterly illustration designed to explain the delicate shade of difference between fallen man and essen-

tially sinful man. Dr. Baillie concluded. God's perfect plan for the world is like a circle of children, hands joined, facing the great light of God in the center and playing God's game in perfect communion with Him and with one another. But in a fallen world every child has turned his back to the light and dropped his neighbour's hands. Everyone thinks he is the center, and every-one is playing his own game. He sees the light of God only from the grotesque pattern his own shadow casts on it.

But because he is not playing the game God's way, he is not happy. A desperate attempt to alleviate his despondence by playing his lone, dark game all the more furiously only results in his own shadow's becoming the more grotesque. He is a fallen man in a fallen world and is incapable of turning himself around to face the intensity of the light of God.

For this purpose— this "turning ourselves out of ourselves" God has created the Church. Christ through the Church can turn man around and can lift his soul out of his fallen-ness. This is the message of the Gospel. But it cannot be understood until it is preceded by an understanding of a fallen world.

THE FLAME

By GUSTAV-ADOLF KRIENER

The Flame, a film recently pre-viewed in Miller Chapel, is a story from the Korean War. It portrays a minister fighting for the cause of Christ, and an American officer fighting for . . . The narrative suggests that he also is fighting for the Christian cause. He is killed in action, and the minister comforts the officer's wife by assuring her that he gave his life for a good purpose.

It is a Christian sponsored and produced movie and perhaps is intended to support the missionary enterprise of the Church. But concomitant with this expression is the identification of the policy of the Western world with the Christian cause. It is naïve to believe that the Western powers are fighting for Christianity in Korea. Christianity versus Communism, and the Western world versus Communism are two entirely different battles. The nature of the Church prevents its identification with the Western world or any other geographical or political entity. The Church did not protest when Korea was divided between the great powers, and, therefore, has no right now to defend the cause of Western politics. If it allows this identification, it must not be surprised when Communist propaganda proclaims that the Churches of the West are defending Western imperialism and should not complain about Communist persecution of Christians.

When Jesus said to Peter, "All that take up the sword, shall perish with the sword," he spoke to a man who had

tried to defend him with weapons. Jesus cannot be defended by the sword. We may defend our country, our families, our property, when we are attacked, but the Church cannot and must not be defended with the sword. Crusade is a matter of the *theologia gloriae* of Rome; the *theologia crucis* of Wittenberg and Geneva does not know crusades.

THE PRINCETON SEMINARIAN

"A Student Voice of the Christian Church"

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On Climbing Everest

By Calvin Cook

If sociology is a comparatively new science, then the approach to religion through social relationships is newer still. Along with the psychological, this approach through society has often been regarded as an *enfant terrible*, since its proponents have usually disapproved radically of the status quo. Such radicalism comes from two points: first, the insistence that the church and its theology must be considered in the light of the wider social setting, and secondly, an often resented interference that neither the church nor theology is as unique as it would claim to be. This radicalism then, as to the nature of the church's work and thought has caused misgivings, which, if often justified by intemperate criticism, nevertheless, have often led to a quite unjustified ignoring of pertinent criticism. So when a theologian deliberately chooses to analyze faith through society and its relationships, and lays aside the well-worn routes of philosophy, dogmatics, metaphysics, and mysticism, he is apt to be regarded with disfavour: either as superficial, or incompetent, or a novice. Dr. Richard Niebuhr, though familiar enough with these other routes of ascent, was not deterred by this risk from making a fresh assault on this Everest of the mind following the route of social relationships. It was not strictly a sociological approach, since he left his statistics behind him; rather the Stone lectures for 1952 were concerned with that trust which is basic to all societies, and the distrust which disintegrates them.

He made it quite clear that he rejects the helicopter approach to faith, advocated by some of the more dogmatic theologians and Christian Scientists, in favour of plodding up by foot. Nor did he underestimate either the difficulty of the task or the uncertainty of the final result. In the interests of candor, he even rejected the scaling rope of a manuscript. In front of him and challenging him was the fact of faith and, (as it later emerged) of un-faith; and only when one had done some climbing could one see whether the particular approach could lead to the top.

Dr. Niebuhr's approach was via the analysis of the fact of human trust and distrust. The knowledge of faith differs from ordinary knowledge, not because it is less certain, but because it depends upon the acceptance of another's statement as truth, instead of upon direct personal experience. Obviously then the trustworthiness of the source of this knowledge determines the value of the faith concerned. Yet credibility (i.e. the trustworthiness of another's report) depends upon congruence with the actual facts themselves. With this he rejected an easy way to the top by declaring experience to be either completely subjective or completely objective. Our faith in others is conditioned by our experience of the world as we find it; hence in this way our believing in others involves also a belief in some ultimate reality beyond ourselves and others whether this be conceived as a philosophic absolute or the God and Father of Jesus Christ. The examination of this relationship between the knowledge of faith in each other and the knowledge of faith in God was the main purpose of the series. Dr. Niebuhr assumed a relationship and then set out to consider what it was.

The examination of human faith produces a 'trilectical' process of personal relationships: two persons believing what each other has to say about a third thing. However, in the nature of personal

relationships, there is also the obligation to tell the truth about this third thing. Such an obligation is less strongly felt by some than by others: a used car dealer, for instance, might feel unobliged to divulge a weakness in the clutch of the car he is trying to sell; a preacher, the strength of the view he opposes. But the examination of the fact of faith produces as much, if not more, evidence for unfaith as it does of faith; of treason to truth as of loyalty to truth. And when we seek evidence in the religious sphere, there is the same equivocation between a trustworthy or a capricious Deity. Piety may form notions of special providence; but for every breakfast provided in Geneva or Massachusetts Bay, there are millions breakfastless by the Ganges. If our fellows let us down, that is hardly surprising, because even God Himself may let us down.

Dr. Niebuhr's analysis of the negative side of faith was illuminating. The human reactions to the apparent untrustworthiness of God produced hostility, as in the case of the Prometheus legend (and at this point, there was the tantalizing question as to whether one could say as a general rule that such Promethean hostility against God outside of Christendom was on account of what happened to the self, and that within Christendom on account of what God perpetrated on one's fellow men). Or the reaction might be of fear, leading to appeasement; or flight. To plumb further the sources of these reactions is largely unprofitable because they spring from within the abyss of irrationality. Instead of lingering here, until we generate one of these forms of frustration ourselves, we ought rather to look at Christ; for it is precisely at these points of distrust that He appears. For our knowledge of sin (the abyss) is derived from our knowledge of grace, and not vice versa. At this point takes place the miracle of 'Abba, Father' which transforms the moments of distrust in which treasons are done. Here is the reconstruction of faith.

How? Because Christ comes to us personally, as a man with a history we know, introduced by persons we trust. The Incarnation is the history of a man who trusted utterly and whom we can trust utterly; the crucifixion is the evidence that in spite of the apparent abandonment of Christ by God, God was in fact faithful in raising up Christ from the dead. Here is the point at which the reconstruction of faith takes place. And what is more, we may therefore affirm, in answer to the burning questions of today, that the ultimate power is good and trustworthy; and that goodness is powerful. The evidence for this is the witness of the community of faith. At this point, faith passes into hope and love: into the hope of a world restored and united; into love, the means by which this will be accomplished. This transforms not merely personalities, but institutions; the state, for instance, will be transformed into the City of God (following Augustine and Calvin); it will not merely wither away, as prophesied by Luther and Marx.

In the last lecture, the dominant image of the city emerged as controlling the outlook of the rest. These lectures therefore were in the great tradition of the *Civitas Dei*, stemming from the Apocalypse, adorned by the author of the Epistle to Diognetus, Augustine, Calvin and John Bunyan. There is another line of descent: the vision of the bride, taken up by the more mystically inclined: Perpetua and Felicitas, Bernard of Clairvaux, Catherine of Siena, St. Theresa, the German mystics, and modern revivalism. If the latter is more intense, it is also narrower than the bounds of charity. Those drawn to it often complain against the dilution of the former: 'They have taken away my Lord,' the latter charge; they have hidden him in the cemetery of faiths and one headstone is hardly to be distinguished from

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another. These mourners can never see the fact that the Lord is risen, and is not to be looked for even in a private tomb. The Lord meets us as the Risen One, and therein is his uniqueness, which needs no further bolstering. Over such a faith, distrust has no longer the power to demand systematization and conformity. For because He is risen, both the city and the marriage are possible, and possible together.

Not the fact of community alone then, but rather that of the community of faith allows us to seek in the knowledge of faith in others, that of faith in God. Moreover since the community of faith already exists, we can also find the converse, faith in our fellows from our faith in God. However much the warning of uniqueness of the Christian faith must be sounded, it must never be allowed to distort faith into sectarian particularity. (If for instance, we are going to have an adequate doctrine of the Trinity, we shall only succeed when we have found it to work that way, and not by our ability to cite the Nicene Creed in Greek.) The

latter course has only produced schism: in the former lies the earnest of unity. Faith is not the whole of life or of religion; if it is made so, then there is perversion. For to be kept pure, faith must constantly be referred to the community of faith to be disciplined by hope and love, and the manifold gifts of the Spirit.

Dr. Niebuhr deliberately limited his lectures to a consideration of how faith works. One therefore would look in vain for dogmatic content. In this sense, the lectures were an attempt at religious epistemology rather than at systematic theology. But such attempts must be made in our own day as the foundation of any dogmatic superstructures. The merit of this attempt lay in its wide and generous approach, in its timeliness, and in its undogmatic assumptions. These are the residue of the greatness of liberalism, and must not be allowed to perish in these days when the mere mention of that great word sets off quasi-apoplectic reactions. Otherwise there is no possibility of preventing theological MacCarthyism.

A Critical Analysis of the Editorial Additions in H. H. Rowley's *AN OUTLINE OF THE TEACHING OF JESUS*

By Richard C. Rowe

When in the course of one's theological studies it becomes necessary to read a library book, one in most instances finds that he has at his disposal a slightly yellowed, thumb-marked, and battered copy. Occasionally, one finds a book that in addition has been filled with more or less extensive impromptu editorial opinion. This phenomenon has never been formally examined in a systematic way; accordingly, this study has been undertaken. We will deal with two aspects: first, the nature of the editorial work itself; and second, its permanent value.

For our purpose we will confine our investigation to one document which was recently prescribed reading for Juniors, H. H. Rowley's little pamphlet *An Outline of the Teaching of Jesus*. It is especially well suited for our attention here since the "editorial" comment within it is confined to the "emphatic-line" type, and does not involve us in the more complex "caustic-comment" school of editing, which is beyond the scope of this short paper.

There are immediately obvious within Rowley's book not one but at least three editors. The work of the first (by far the most extensive) is to be found on almost every page. We may call this editor "T" since a *Thin line* is the dominant characteristic of his work. The major part of "T" consists of vertical marginal lines extending along small passages, and sometimes down a whole page.

There are a number of instances where Thin lines are used in a radically different way, underlining individual sentences horizontally. This has given rise to the opinion that there are in fact two editors here, the second designated as "Th" (*Thin-horizontal*). But on the basis of

present evidence such a distinction is at best tentative, and we must continue to assume but one "T."

A second major editor uses a very heavy line, and is therefore designated "B" (*Broad*). He uniformly uses the horizontal underline method. Again there is a possibility that there are actually two editors here, the second being noted chiefly for his notoriously careless underlining. He frequently crosses out a sentence that he intended to underline. This, designated "Bc" (*Broad-careless*), is in the opinion of most scholars simply a more virile manifestation of the original "B."

One further editor should be considered: "D." So called because he uses a simple *Dot* beside the sentence to be emphasized, he is especially significant in that he uses not pencil, but ink. Since ink is quite permanent, it has been conjectured that this editor is very strong of opinion, and therefore "D" may stand also for *Dogmatist*.

In this brief survey it has been impossible to deal with several isolated peculiarities—individual checks, crosses, etc.—which may indicate as many as *seven* editors.

It remains to discuss the value of this editorial work. It is great. No longer will each new generation of students be left to make the endless decisions, page after page, as to what the author is saying; it is all marked out for him. Thus the student's reading time will be cut, by conservative estimate, to one-half or even one-fourth of the time required for an un-edited book. It is not to be supposed that this will lighten the total burden, however. The professors, discovering the increasing reading aptitude, will be able to increase their assignments. The resultant ministry will be, of course, correspondingly more intelligent, and the Kingdom will consequently be ushered in more quickly.

Richard C. Rowe is a junior from Denver, Colorado. He is a graduate of Park College.

THE SOMERVILLE CHRISTIAN CRUSADE

By John Turpin

After more than two years of planning, the Somerville Christian Crusade has now been completed. It is time to ask: "What was really accomplished at Somerville?" Although it would be impossible to answer this question fully, we certainly can get some of the main features in view.

First, the statistics: In the period of a week and a half, four civic clubs were addressed by Princeton Seminary professors; 934 calls were made by 78 students and seventy-five laymen; (twenty-four of these calls resulted in first-time commitments and forty-nine led to transfers of church letters); six thousand attended the six evening meetings and five noon meetings; about 115 first-time commitments were made in the meetings, and

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THEOLOGICAL THROMBOSIS

Robert S. Barker

O pity the pupil of Barth!
Though he seeks to drive sin from his heart
And by evil he's frightened,
Then his fear is more heightened,
For he knows that there's no way to start.

The student of Zurich's Emil
Knows that reason is really not real.
Naught but God's revelation
To corrupted creation
Can conclusively consummate weal.

But heed ye how Niebuhr explains
The extent of Society's pains.
It is human depravity;
And yet in some cavity
The 'imago Dei' remains.

So it is that one like Haroutunian
Is on fire to inspire a reunion
With the chaps that the church
Has left in the lurch
While becoming a banker's communion.

Oh the madness of modern theology!
It eschews Hellenistic ontology.
In its mumbling jumble
Ancient systems must crumble
While we study abnormal psychology.

on the last night, one person out of every twelve in the town was present — about 1,200.

The Crusade was a new thing to the church people in Somerville. By participating in a city-wide movement of this sort, through the sermons and in their visiting, they realized afresh the relevance of their faith to everyday life. The words of a Ph.D., working with Calco Chemical Company, reveal the impact that the visitation program made on the church people. After his third night of visiting, this was his evaluation of his calling experience: "I've never spoken about Christ to another person in my life. And 99 percent of the others here never have either. But this is great. Now we'll be able to use this experience as a help to future talks with friends at work."

This practice in visiting did at least three things for the laymen. It showed them how to talk to friends about their faith. It gave them a sense of responsibility for the whole community. (One office manager found that his neighbors had wanted to get started in church for six months, but no one had asked them.) And it set a pattern for a permanent program of lay visitation by the local churches. Typical was the attitude of one of the deacons who called on his pastor, Dr. David R. Evans of the First Reformed Church, to say: "We can't let this thing stop now; we've got to get a permanent program of visitation going."

What effect did the Crusade have on the community? As the mass meetings led by the Reverend Charles B. Templeton got under way, literally everyone in town knew what was going on. Two hundred church people had taken a census in January. Newspaper write-ups and ads appeared in the papers; announcements were made over the radio; and finally the day before the first mass meeting, Seminararians distributed printed invitations to every home in the borough. In addition to the direct publicity, there was the publicity value of the visitation evangelism program. Out of the three or four thousand homes in the city, nearly one thousand were visited. This means that the town was faced with a united Christian witness to Christ as the answer to the deepest needs of human life.

Those visited by a team were challenged even more directly. There was no attempt to make the visits conform to a fixed pattern. The team tried to get acquainted with the family and then to say a few words about the meaning of Christ and the church in relation to the concrete situation of the people they visited. Sometimes it was no more than a brief witness to the fact that Christ can make life meaningful as no one else can. Sometimes, as one senior Seminararian found it, a young husband called upon was eager to know the answer to life and after a thirty-minute exposition of what God had done in Christ, readily committed himself to a life for God.

At times all one could do was to invite the individual to reconsider his hostility toward the church. One team visited a woman whose husband had died after five years of insanity. She said that the visitors had better not come in; her mind was made up. After ten minutes of conversation on the doorstep she let them in. When they left, she was not quite so sure; there was a quaver in her voice — she had begun to admit that she wanted God. In all these varied situations the message was essentially the same, "God in Christ is the answer to your deepest needs. Let Him have a chance in your life!"

As the students went about from home to home they learned by actual experience how a typical U. S. town feels about Christ and the church. They were surprised by how little the Gospel had penetrated into the people's minds after years of the churches' influence. Hardly a day passed without several saying, "I'm doing the best I can; God can't expect more than that." This could hardly be called an understanding of God's will for man!

The students got to see life as it really is. They were asking each other: "What would you have said to this woman we called on? Her husband deserted her six months before the baby was born. He's still living here in town with another woman. He's never been to see the baby." Another team called in an upstairs flat over a barber shop. The lady who invited them in had evidently not bathed in days: they stood to make the call because there were no chairs. The woman was interested in the church because she had no friends. As the call neared completion the husband slipped into the room with a wine bottle in a paper bag. He had left the church fifteen years ago because an elder had asked him to join.

Faced with such concrete situations as these, every man found himself "on the spot." What did he have to say that was "good news" or news at all? How did the Gospel, as carefully defined in a seminary classroom, relate to this situation? How was he to interpret it to this factory worker with an eighth-grade education? As the days went by, each man found that his witness to Christ had become more relevant and helpful.

Meeting these experiences in common, witnessing to a common Lord, discussing the interviews of Jesus in John's gospel each morning, students discovered a genuine team spirit which remained unbroken by sharp theological differences that occurred from time to time.

Not all the calling was easy. There was the afternoon in the suburb of Finderne. Ninety-percent of the people were Roman Catholic in background; fifty-percent of the community was foreign-born. Most of the afternoon was spent standing in the sleety rain talking through a screen door to inactive Catholics. It seemed dismally fruitless. However, a few weeks later the pastor of the community reported that ten have joined his church as a result of the afternoon's work.

To many of the laymen and to many of the students, the most enjoyable part of it all was the opportunity to work with each other. Mayor Walter F. Scott, the chair-

man of the Crusade, said: "Those boys and the way they worked really changed the attitude of our own church people. Laymen you couldn't have hired to do things went out and made calls because they had been inspired. They're doing things themselves now, instead of leaving it all to the ministers. We're going to build on that."

The ministers took heart from the Crusade. One secretary said of her minister: "He was just as happy as a child last night. I haven't seen him that way in years. He didn't know that he could get that many laymen out to help him call." Two ministers are writing to their own seminaries to suggest that they hold similar Crusades regularly. Every minister felt that he would be reaping the fruit of the Crusade in the months to come. In fact after the first night of calling, the Baptist minister was met on the street at nine in the morning by a man who said: "A team called on us last night. We told them 'No,' but we've been thinking it over — we'd like to join your church."

Of course, as the Crusade went on, weak spots and problems came to light — such as the lack of special publicity for high school students and the difficulty of afternoon calling. But in the mind of the mailman who directed publicity, in the eyes of the lawyer who planned the visitation, in the voice of the Mayor who captained the whole crusade, and in the seriousness and smiles of the twelve hundred who attended the final meeting — the fact could be clearly read: Here is something worthwhile, something worth doing again and again.

Perhaps a new blueprint for evangelism was drawn at Somerville, a blueprint calling for the use of the trained manpower of a Seminary to give the churches of a town a boost toward a self-starting, year-around evangelistic program.

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PRELUDE TO UNION

By John Bratt

Under the bewhiskered portrait of "Benjamin B.," life at the Calvin-Warfield Club moves traditionally on. From his place above the mantle, he surveys the goings-on with approving oversight. The club that bears his name, together with that of the Genevan Genius himself, is the union of two noble traditions—those of the historic Calvin and Warfield Clubs. In the year 1945, according to the language of the record, "the union (holy marriage) took place without any difficulty." The success of this nuptial merger is thus the precursor of latter-day Princeton community, for ecumenicity is written into its very name.

Calvin-Warfield is the product of social change. In the years immediately prior to 1945 the societal pattern of Princeton was undergoing rapid alteration. The increase of married students had become alarming, and the boundaries of "the free world" were being progressively pushed back. The need for a united front was imperative and Calvin-Warfield was born of the need of the hour.

It was decided that the building of the Warfield Club at 29 Alexander Street would house the new couple. Among the articles of the old Calvin Club that became the property of the union was the "deluxe dinner caller" that today summons the hungry to their daily "three squares." The first prexy to wield the gavel for the new group was Donald H. Gard, now assistant professor of Old Testament. It was a marriage that had every indication of a successful destiny.

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A glance at the antiquities of the two traditions reveals them to be both venerable and august. Some practices, of course, have become the victims of time and change. For example, the honorable Warfield office of "Pope," whose function was of a social character, has disappeared. Gone too are the periodic "kitchen police assignments" and an established breakfast price of 25c. Warfield records also show that the officers were designated by such affectionate appellations as "Honey," "Sister," "Gram," "Bonecrusher," and "Bishop."

The conduct of "set-ups" on the occasion of an announced engagement has also experienced change. It was the Calvin practice to interrogate publicly the member entering such a relationship "... in regard to engagements in the past and the possibility of being engaged to the girl in question in the future." The constitutional form of inquiry was changed to a more moderate and less demanding—"Are you engaged to the girl in question?"

The club has continued its program of adjustment to social change. Because of increased enrollment, in 1950 it added an annex to its dining room. Using the language of symbolism then current, it was fittingly named "the abyss." The club's program of benevolence includes the sending of food to needy areas of the world and theological books to seminary students overseas. The athletic prowess of the club is evidenced in its trophies and championships, for it has won top honors in football in the years '49 and '50.

But the underlying reality of Calvin-Warfield unity is not simply in name but in spirit. This oneness is discovered in a common faith which unites all. "Calfield" is more than simply a place to eat—it is an enduring fellowship.

THE LOST CLUBS OF EDEN

By William R. Comstock

The son of Sirach in *Ecclesiasticus* urges this outlook: "Let us now praise famous men and our fathers that begat us" (44:1). Since that time it would seem that there has always existed in every society those who would look to the golden eras in bygone days for sources of inspiration and the pleasures of memory.

Princeton Seminary is not exempt from such a philosophy, but here the words of the ancient sage are somewhat changed to read: "Let us now praise famous eating clubs and those deceased ones that begat us;" for in the minds of many of the more "matured" among the Princeton alumni is the firm conviction that the very real

glories of the present clubs—Friars, Calvin-Warfieldites, Benhamites, Benedictines, and other species—can be traced to the epic greatness of those earlier organizations whose very names evoke a mystic awe in the hearts of those who know.

Submit this thesis to the test, "to the proof" as Junior students of Petruchio would have it. Speak "Canterbury" to an initiate—one who can remember back to the famous rites that made this club what it was and still is, in memory. Deep are its roots in the past; *circa* 1904 says the historian. Noteworthy is its geography: inhabiting a house on Alexander Street later to be honored by

the presence of such dignitaries as Dr. Ross Stevenson, Dr. Joseph Hromadka and finally today Dr. Paul Lehman. Great are its spawn: biblical scholars like Samuel Angus; brilliant preachers like Samuel Compton. Magnificent its ecclesiology: not a president but an archbishop; not a steward but a cellarer. Stupendous its courage, as in the famous (if impudent) declaration, mailed by the club to the faculty in the first decade of this century, that "the course in Theism as at present constituted is both uninteresting and unintelligible." What perception and prophetic daring!

But the past has not one light but many. As the writer of Hebrews asks of the great men of faith, "What more shall I say? For time would fail me . . ." to tell of all that was done. The great Adelpian Club must not be forgotten, for in it were the seed plots of future ecclesiastical vitality. Meeting in a building (which is no more) directly opposite the Alexander street entrance to Brown Hall, this group was composed largely of members of various nationalities — European, Iranian, Indian — and so developed before the First War a kind of ecumenical outlook. A Scotsman was president of this group (1914-

15) and he later went on to influence the church in ecumenical directions in an important way. Thus it can be said without great exaggeration that not the Edinburgh Conference of 1910, but the Adelpian Club is the true progenitor of ecumenicity.

But poets have bewailed, and the lovers of Canterbury and Adelpia have mourned the mutability of time. As membership at the Seminary declined after the First World War, both Canterbury and the Adelpia struggled in the midst of death throes. Eventually the Adelpian Club "faded away." Canterbury, with a last gasp for life, took up associations with the Friar Club and in that latter group still survives in tradition and memory. But its former glory was departed from the earth.

To paraphrase again the son of Sirach, the remembrance of Canterbury is like the composition of perfume and the memory of the Adelpians is sweet as honey. At least that is the way some of the philosophic alumni would have it. Of course our youth, with its characteristic lack of sympathy for the past, may think otherwise. But to those who know . . . to those who know . . .

Get Your Peanuts While They're Hot!

By Donald R. Kocher

What is it that a theological seminary has in common with, say, a law school or a medical school? Would not the answer be that each has its own distinctive vocabulary or lingo? In the case of a Princeton student, this unique collection may be further classified according to his particular year in the Seminary. At the drop of a hat, the eager Junior will pop forth with "existential" — a mouthful in any man's language. This intriguing word may not be completely understood by its user, but accompanied by a grim look and clenched fists, it is an impressive contribution to any October bull-session. Middlers, on the whole more sophisticated, prefer to brandish the paradox. This too has its proper accompaniments: the facial expression is rather blank (perhaps dazed), and the hand and arm gestures broad but jerky. It is especially useful in quickly *ending* an argument to which a *proper conclusion* seems not immediately possible. What with the burden of field work and candidating worries, the Senior finds relatively little time for any serious theological discussion. (What's more, by this time he feels that he has all the answers anyhow, so why argue about theology . . . There are more practical problems.) However, if the subject does come up, sooner

or later the conversation will turn to the "problem" of the *koinonia*. Since this is a Greek word, it is bandied about with a certain amount of deserving academic pride, though not always with academic intelligibility.

Cutting across these class distinctions, however is one cliché which is universal among all Princetonians. It is, of course, "the balcony and the road." Discovered as early, perhaps, as the confusing days of orientation, it holds its flavor right on through the Commencement exercises. During the academic year it is a favorite expression for the Friday afternoon leave-taking. Headed for a weekend of "practical work," one bangs out of the door, and tosses behind to his more inactive comrades, the farewell: "So long. — I'm off to The Road." This attitude becomes so ingrained through its three years of use, that it quite naturally continues on into a student's post-seminary days. Now as a minister, he looks upon his pastoral calling, his interest in labor unions, his many committee meetings, his Rotary duties — all as manifestations of the "life on the road." Likewise, the study, in which all too little time is begrudgingly spent, becomes the "balcony." What can be said of such an attitude? To say the least, it is tragic!

Why is such an attitude so tragic? Because it has missed completely the fundamental meaning behind the careful distinction between the Balcony and the Road. The Balcony is misconceived of as a place of inaction; the Road, on the otherhand, is wrongly equated with business. As long as one is "out doing something" — pushing door bells, umpiring at Sunday School picnic

The Talbott Music Festival, sponsored by the Westminster Choir College, will be held May 28th to May 31st. The highlight of the festival will be the program by the massed choir in Palmer stadium on Friday, May 30th, at 3:00 P. M.

ball games, — one is doing something, and that is good. This is the popular understanding of the life of the Balcony versus the life of the Road. But if we return to the originator and source of this distinction, we find that the popular understanding is in fact a misunderstanding.

To cite President Mackay:

The Road is the symbol of a first-hand experience of reality, where thought, born of a living concern, issues in decision and action. When a man squarely faces the challenge of existence, a vital concern is aroused within him. He puts to himself the question, what must I do? He is eager to know, not so much what things are in their ultimate essence, as what they are and should be in their concrete existence. He asks insistently such questions as these: How can I be what I ought to be? How can I know God? How can I become related to the purpose of the universe? How can a better order be established than that which now exists? (John A. Mackay, *A Preface To Christian Theology*. New York: MacMillan, 1941, p.44)

From this we see that the road is not Main Street, but rather that time and place of awful solitude, wherein one struggles with the crucial problems of faith and life. Such an existence is not easy. It is lonely and frustrating. Its answers are not to be found in commentaries and concordances. It is a hard life, this life on the road. But it is a necessary prelude to the later, legitimate action to be undertaken on Main Street.

As Roger Hazelton has so well shown, it is one of the unhealthy signs of our times that we are all too apt to look with disapproval or even disdain upon such terms as "academic" and "theoretical." We continually attach the adjective "mere" to the noun "speculation." On the other hand, such words as "practical" or "vital" have a reassuring ring. It is the doer, the man of action, not the quiet thinker, who is the hero of the hour. We view a statue like Auguste Rodin's "The Thinker," with perplexity and confusion. We look upon this cold bronze body, hunched forward, chin in hand, eyes cast down-

ward. We have little praise for this figure, taking his selfish ease when the demand is for action, and wasting his magnificent strength in solitary brooding. But what we are unable to see, as Prof. Hazelton shows, "is just what the sculptor wished us most of all to see — the tremendous concentrated power of a mind bent truthward, the fact that thought is itself the intensest form of human action."

So we go on belaboring the high offices of thought as if they had nothing to offer our tortured and distressed time. Who wants to sit on the sidelines of mere speculation, we defiantly ask, when we ought to be in the arena of effort? . . . But our defiance is too defensive, too anxious, to be really sound. Or who wants to interpret the world, as Marx said, when the point is to change it? But revolution is usually the last resort of those who have lost the patience needed for reflection; and the way in which we change the world depends directly upon the way in which we interpret it. (*Renewing the Mind*, New York: MacMillan, 1949, p.9)

As seminary students and as future ministers we have this choice between the Balcony and the Road. Whatever the choice, we must be aware of the issues involved. The Road is not always a super-highway on which there is a minimum speed limit. On the contrary, it may be dusty, and twisted, and slow. There may be detours. There may be times when we can only stand and wait. Likewise, the glitter of the Balcony must be unveiled, so that it may be seen in all of its nakedness. As President Mackay points out, so too we must realize that a man "may live a perfectly balconized existence even though the physical part of him have the ubiquity of the globe-trotter. For the Balcony means an immobility of the soul that may perfectly co-exist with a mobile, peripatetic body." (*Op. cit.*, pp. 29-30).

Which shall it be? Shall we attempt the struggle along the lonely road? Or, from a balcony, shall we busily sell peanuts at ten cents a bag?

Recreation Hints

By Raymond W. Lumley and E. Roy Weeks

The position of recreation in the context of the church community has seldom been given serious consideration. It is agreed that we desire and need fellowship — fellowship which, indeed, comes basically from the communion of the church. There are times, however, when *koinonia* may express itself in relaxation and recreation.

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In modern society the younger generation in particular finds itself with an increasing amount of leisure time, which can easily be unproductive. It is, therefore, imperative for the church to provide a planned program of recreation which will serve both the congregation and the community.

The proximity of summer suggests a need for definite information about recreational planning, for many summer positions demand a recreational program which will provide an opportunity for the growth of moral character, cooperation, sportsmanship and discipline.

The purpose of this article is to present in capsule

form information, suggestions, and ideas which may be helpful in beginning, planning, and leading a church recreation program. It must be realized from the beginning that much of the value of this material may be seen only after the program is in progress.

MATERIALS

There are a few books which are indispensable in the operation of a recreation program. These include:

SPORTS FOR RECREATION AND HOW TO USE THEM, edited by Elmer D. Mitchell. A. S. Barnes & Co., New York, 1936.

This is a description of all the athletic activities which a minister might use, with teaching aids, scheduling procedures, and tests of achievement.

THE FUN ENCYCLOPEDIA, E. O. Harbin. Abingdon-Cokesbury, Nashville 1940.

This is a complete, all-purpose entertainment encyclopedia for the home, club, school, church, and playground. It should also be noted that Abingdon-Cokesbury Press has other valuable material available.

"Handy," published by the Cooperative Recreation Service, Delaware, Ohio, is a series of bound pamphlets containing information on leadership, planning, programs, games, and stunts.

HANDBOOK FOR RECREATION LEADERS, Federal Security Agency, U. S. Children's Bureau, Publication 231, U. S. Government Printing Office, Washington 25, D. C., is a good source for playground and picnic games along with other helpful material.

THE LEADER

Before taking into consideration the problem of planning the program, the functions and attributes of the leader deserve attention. The progress of any recreational program depends upon the active participation of the leader. To be a director is not enough: the leader *must be in action*. The primary function of the leader is to coordinate the recreational activities with the other church activities. This involves planning and scheduling for the most part.

In reference to the personal attributes of the leader, one might evaluate along the following lines: initiative is needed, both pushing and pulling the project; drive and hard work are always necessary; knowledge of the attributes of the field staff is vital. As the master of ceremonies in most activities, the leader should make sure he is available when needed but otherwise should stay in the background. The two great dangers which confront every leader are the tendencies to become the center of attraction and to pick favorites. Both of these should be carefully avoided.

SETTING UP THE PROGRAM

In order to set up a program, the first thing a leader must do is to consult the session of his church in regard to the types of recreation it would approve and the facilities which would be available to the program, such as:

rooms, kitchen, outdoor areas, private homes, equipment, and finances. When this information has been obtained, the major planning may begin.

It is always wise to plan activities with the group, allowing them to use their own ideas and talents. There are, however, some general suggestions which are good to follow:

1. Set the date about a month in advance.
2. Consider the age and interests of the groups.
3. Strive to awaken interest in new activities.
4. Make use of hobby clubs within the group.
5. Always include the whole group, so as to avoid cliques.

In the light of this let us consider the actual planning of a party. At a meeting of the group decide upon the time, place, and size of the group to be invited. A theme should also be worked out in relation to a seasonal interest. Then a chairman may be appointed and committees formed. Usually the committees included are: Invitation, Publicity, Games, Refreshment, and Clean-Up.

The actual party outline might follow this form: Begin with an "ice breaker" (music usually), and make certain everyone becomes acquainted. Active games may begin immediately, and a definite time for refreshments can be decided upon beforehand. Always be sure that the party ends promptly with a reminder that the whole thing has been a church function. It is a good idea to get the group in the habit of drawing lots for clean-up duties.

Leading games can be a difficult job; but if the leader comes prepared, even to the extent of having tried out the games beforehand, the game period will run smoothly. The leader should remember, however, to teach a game so that all can understand, to stop the game while everyone is still enjoying it, and to avoid over-emphasizing any one type of game. In short, keep the party moving. It might be added that "paper" games are good for variety and a change of pace.

One piece of equipment which is helpful in leading games is the Game Box. This box should include such things as: empty milk bottles and clothes pins, jar rubbers, several buckets, different sizes and kinds of balls, straws and toothpicks, cup-cake tins, paper cups, darts, and scoring cards.

Some general suggestions regarding all recreational activities might be summed up at this time.

1. Try to select an uninterested person and make him interested.
2. Do not use a whistle unless it is absolutely necessary.
3. Do not shout.
4. Acquire as much equipment of your own as possible.
5. Try to have prizes to fit every occasion, and make sure as many of the group get prizes as possible.

